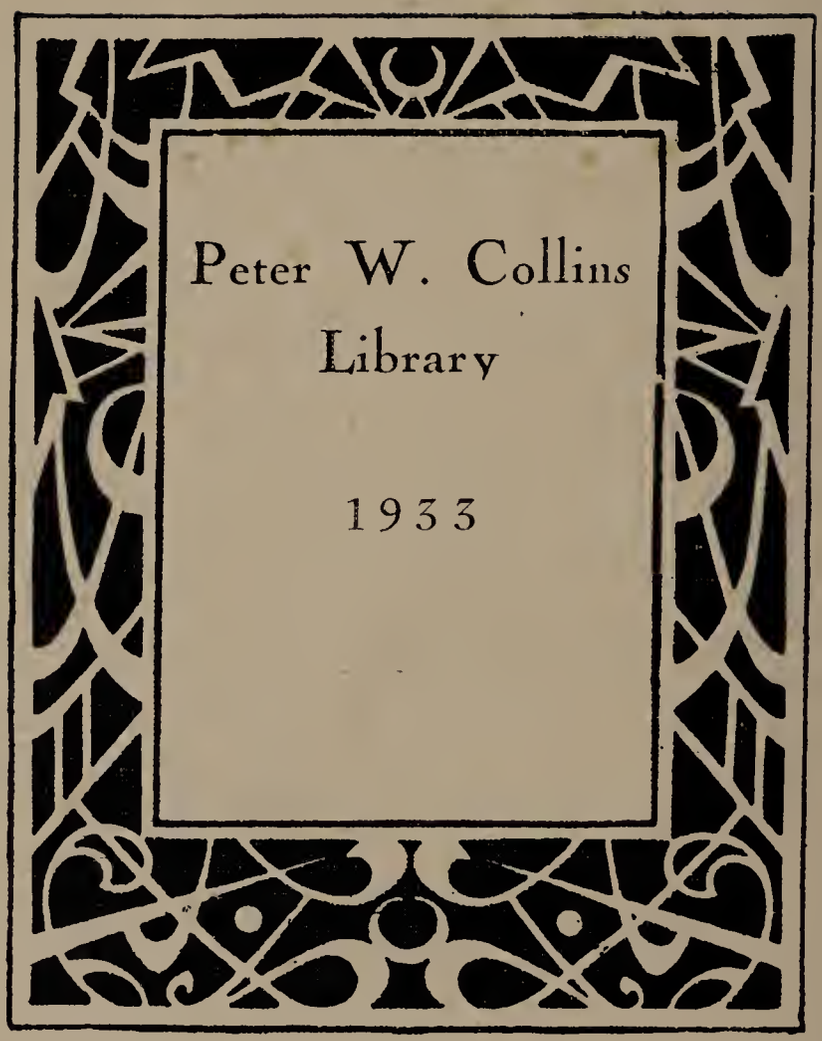
The Ten Laws of Success

JOHN R. MEADER
GRAHAM HOOD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THE TEN LAWS OF SUCCESS

By

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CHAPTER I.

The Law of Integrity.

One of the present-day deficiencies of the commercial world is its failure to provide proper definitions for the two terms "success" and "failure." There was once a time when the question of relative success was not determined entirely by the number of millions of dollars amassed by the several individuals. In those days, it is true, money did not count for as much as it does now, for there was less of it, and the competition for its possession was not so great. On the other hand, it was principle that counted, and the honorable business man of that era thought as much of living up to his ideals, and preserving the integrity of his character, as he did of making a fortune. Study, as one example, the old Quaker merchants who then held so prominent a position in the business world. They made money—plenty of it—but

they made it so honorably that they won the esteem of other men just as they maintained their own self-respect.

Some men of affairs endeavor to prove that the commercial standards of the world have changed during the past half-century. Whether that statement be true or false, the fact remains that the basic principles of morality have not changed. What was dishonest one hundred years ago is dishonest to-day, and true success is still quite as far from being a matter of dollars and cents.

If illustrative instances are needed, there are many of them. For example, it was not many years ago that a number of then-great American masters of finance were writing articles for the magazines, purporting to tell the young men of the nation how they, too, might win the laurel wreath of financial success. At that time there was a sort of halo above the heads of these master-builders of the business world. Theirs were such great names that the people stood in awe of them.

Mention some of those who were then the most prolific writers, however, and note how many persons greet the names with terms of reverence or respect. They may still have their wealth—the money which was once regarded as the outward and visible sign of their triumph—but the public has changed its opinions regarding them. It has commenced to realize that "success" based upon dishonest practices, or upon one man's ability to take an unfair advantage of his neighbor, is but another word for " failure."

If there is one asset that counts for more than anything else in the struggle for business success, it is unimpaired self-respect. The ability to look every man straight in the eye—to feel that nowhere in the world is there anyone who can justly charge you with dishonesty—are tests of character that represent a capital from which the business man may draw sufficient strength to enable him to rise superior to all adverse conditions. Reverses may come—as reverses are almost certain to come to

any man at one time or another—but, if he can meet them squarely and without fear, it is only a matter of time before he will find the way to triumph over them.

The young man who is just beginning his business career can make no greater mistake than to get the impression that there is ever a time when dishonesty pays. It is true that the adage, " Honesty is the best policy," bears the hall-marks of antiquity, but the words are just as true today as they were when they were originally uttered.

Disregarding the ethical aspect of the question, one great disadvantage of a dishonest action is that it is so liable to be found out. Thus, when a business man permits himself to do anything that is "shady," somebody is pretty certain to discover the deception, after which it is merely a matter of time when the fatal truth—exaggerated out of all proportions, perhaps—will have gone its rounds. It makes practically no difference what sort of deception it is of which a business man has been guilty—

his reputation is gone as soon as the fact becomes generally known, and with it vanishes that confidence of the people that makes business possible.

It is surprising how few persons there are who realize how much success depends upon their own actions and thoughts. In fact, many seem to possess a sort of instinctive feeling that each human being is a shuttlecock of Fate, a creature who is tossed about as the impact of the battledore may chance to direct.

Such persons talk about their "luck"—their "good luck," or their "bad luck"—as though "luck" were something with which mankind had nothing to do—as though the goddess who reigned over man's destiny was blind, and he, poor soul, was nothing more than the innocent victim of her whims and fancies.

If this were true—or if we could logically believe it to be true—there might be some reason why we should rail at our misfortunes, but when, on the contrary, the so-called misfortunes of life, like

life's good fortunes, are largely of our own making, our complaints about the "bad luck" to which we have been subjected have the ring of absurdity.

Years ago it might truly have been said that persons who believed themselves tormented by "runs of bad luck" deserved the sympathy of their fellows; but that was before scientists had investigated the human mind, before the psychologist had discovered what wonderful creative forces we possess in our mental faculties. Now, however, anybody who purchases one of the recent works on psychology in its relation to the every-day life of man will find little trouble in mastering enough of the scientific truth to learn that health, happiness and success are more thoroughly matters of the Will than they are matters of destiny, for the part that Fate, or chance, may play in our lives is an unimportant one when compared to the influence that the mind exerts, even over material things.

This is not Christian Science, or New Thought,

or the teachings of any modern cult. It represents the common-sense discoveries of logical thinkers who are at last bridging the chasm between practical truth and impractical superstition. It teaches us that a man's ability to recognize and seize upon opportunity depends largely upon the character of his mental attitude toward the objects of his desires—that if he is prepared to take advantage of the chances that come to him, he will soon find all the opportunities he requires to free himself from the terrors of such imaginary enemies as "luck." Moreover, it also teaches that, once the opportunity has been tightly grasped, the ability to make the most of it is purely a matter of personality, and, lastly, that personality is itself actually nothing more or less than a creature of the Will. In brief, man is, to a great degree, self-creative, and within himself he has the powers, or forces, by means of which life may be made or marred.

Before any of these laws of mental control can be put into successful operation, however, there

must be a firm foundation of character upon which the structure of success may be built, and the very corner-stone of this foundation must be the qualities that we denote as "honesty."

To comprehend what the term "honesty" really means, it is not necessary to go further than the Bible, for there we find a law of business procedure that has never been surpassed by the teaching of any code or ethical cult. This law specifies that, while it is entirely right that each person shall love himself and shall exercise due care in guarding his own interests, he shall also love his neighbor, and make just as fair a standard in caring for his interests.

It is all very clear—and very logical, too. Success—the right kind of success—is based upon square dealings, and to deal squarely is to carry out the principles laid down in the Golden Rule, for the man who does to others as he would have them do to him necessarily shapes his life upon the "square" model. At the same time, it must be

remembered that the term "honesty" has a far wider significance than, at first thought, one might ordinarily imagine. Thus, many employes utterly fail to realize that it is dishonest to take their employer's money in the form of wages, or salary, when they have failed to give an adequate return in services rendered. Because they have been placed upon the pay roll and have spent the specified number of hours each day at the post to which they were assigned, they feel free to draw their pay at the end of the week, entirely without regard to the character of the work that they may have performed. Yet, honesty plays its part in this relation fully as much as it would if the employer proved false to his end of the bargain, and, after agreeing to pay a certain amount for service rendered, refused, or otherwise failed to do so.

The giving of short weight is undoubtedly one of the meanest kinds of thievery that prevails in business life, yet there are many ways in which short weight may be given without resorting to the

use of the ordinary weights and measures of commerce. The person who shirks the work that he is expected to perform, is guilty of giving short weight to the man who employs him. If he does this work only half as well as he is able to do it, he cheats his employer out of just one-half of the money that he receives in payment for these services.

A great many employes are also of the opinion that they are the absolute masters of their spare time, and can spend it wisely or foolishly as fancy may dictate. Although quite willing to admit that their employer has the right to say what shall be done during business hours, they deny to him any authority to exercise similar restrictions over them when the working day is ended.

The truth is that, in addition to hiring our bodies —our hands and feet and mouth and eyes and ears —the man for whom we work also employs that reservoir of force which we term the mind. He expects us to work for him faithfully with all our

physical powers, but he also expects us to keep our mental powers in such condition that they, too, may be able to do service in his behalf. We are employed, not with the idea that we are to give a certain number of hours in time each day in return for the money we are paid, but we are also supposed to accept the moral obligation to see that the work performed is *good* work. By working properly during the hours set apart for that purpose, and spending the balance of the time in rest, recreation and sleep, we maintain a condition of the body that enables us to keep our part of this contract, whereas nights spent in dissipation unfit us for the work of the succeeding day—by failing to repair the bodily waste. As the work that would naturally be performed under such conditions must mean a distinct loss to the employer in value received, the law of honesty requires that we keep a close guard upon our forces, even during our idle moments.

To maintain one's foothold in the business

world it is necessary to accomplish something that is worth while from a monetary point of view, and it is at this point that many young men begin to turn life into a failure. Sometimes through lack of ability, but more frequently through want of persistence, or absence of forethought, or, perhaps, through sheer indolence, they display their inability to perform the tasks with which they have been intrusted.

Under such conditions it becomes very easy to resort to another eminently dishonest custom—the making of excuses. Unfortunately, the origin of this practice too often dates back to childhood, for it is no uncommon thing for children to gain the impression that excuses will excuse them for any fault or failure of which they may have been guilty. Let them step out of the school sphere into the active business life, however, and they soon discover that there is no room for the man who is not able to produce results. Any attempt they may make to evade this responsibility by taking

refuge in the invention of excuses is nothing more nor less than real dishonesty, for excuses are more than likely to be based upon falsehood and a lie is always dishonorable, especially if it is designed merely to protect us from the consequences of our own misdeeds.

A man who has lived his life so successfully that he now occupies a position of great responsibility, once said to me:

"I have seen many men rise and fall in the world, but I never have seen anybody seriously injure his prospects by telling the truth. When I was a very young man I made up my mind that there was nothing in this world that was worth a lie, and I can safely say that much of my success is due to this fact. I have had several employers in my life, but I never worked for a man without winning his confidence. I always told him the truth, and he soon saw that I was to be trusted. It is one of the laws of success."

While it is unquestionably true that a deserved

reputation for veracity is one of the most valuable assets that any man can possess, there is probably no single factor among the many that contribute to success that is more difficult of attainment. The man who tells the truth, the whole truth, and nothing but the truth at all times is certain to get into serious trouble, for truth is one of the most dangerous weapons that man can handle. "How then," you ask, "is it possible for a man to tell the truth consistently and still maintain his position in the business and social circles of which he is a part?"

To speak plainly, the matter is largely one of individual discrimination. To succeed in life it is imperative that one should be known as a truth-teller, for success is so much a matter of mutual confidence that it extends far beyond the plane of employer and employe. It is the basis of all successful business operations. It is the foundation of all matters of finance. Take confidence from the business world and little would be left.

To be a truth-teller, however, it is not necessary

that a man should be a fool—that he should go about seeking opportunities to exploit disagreeable truths, merely because he knows them to be true. No, it simply means that he must be one who refuses to tell a lie, either to advance his own interests or to promote improperly the interests of other people. He must be a person who can always be depended upon to give a truthful answer, and if he shows that he will not lie, even to save himself from the consequences of his own follies, that he may curry favor, or that he may improve his own position or that of others, all men soon learn to trust him. That is what is meant by the expression, " telling the truth," and the person who recognizes this distinction between truth and falsehood, and who lives up to this ideal, is obeying the first law of success.

CHAPTER II.

The Law of Initiative.

Order is the foundation of success. Before we can accomplish anything that is really worth while we must see clearly what it is that we want to do. Even the desire that we call "ambition" and the energy that we call "initiative," powerful as they may be, are wasted if our endeavor is without a well-defined goal.

If you were in need of a suit of clothes, the first thing the tailor would do would be to measure you that he might make a pattern by which to cut your coat, vest and trousers. If you were an inventor and thought that you had discovered something for which the world had long been waiting, one of your first acts would be to design a model. You might do it with pencil and paper, or you might make a real working model, but you would be

very careful to see that the model worked reasonably well before you went to the expense of constructing the actual machine.

The same is true about every task that we undertake in life, yet, upon the most important point of all—life itself—we go haphazard, without regard to such a factor as model, pattern or plan. In fact, we are brought up as if this were the proper way to get the most out of life, for when we have spent a few years at school, where we derive a more or less satisfactory general education, we plunge headlong into the field of action, with practically no working plan to guide us.

When we remember that no great achievement —from building a house to painting a picture or reconstructing a government—was ever completed until after it had existed as a finished product in the mind of its creator, the folly of such a course becomes obvious. We know that the mental picture, at least, must precede the drawing in outline, or even the simplest plans and specifications. Ac-

cordingly, it is easy to see that the more perfectly the mental picture is formed, the more accurately it can be followed—the more perfectly reproduced.

It is for this reason that those who are anxious to succeed should practise the art of visualizing—the art of painting mental pictures—or making mental plans—so accurately and graphically that it seems as if they might almost exist through the sheer force of their own expression. It is best, when possible, that these dream-like creations of ours should take the form of pictures, that we may see in them the finished product and understand about how they ought to look. Thus, with such a picture in mind, it is quite possible for us to know what we ought to do. Before the mental picture is formed, we have only the bare outline of an idea at best—the first rough sketch. It lacks detail. To make it effective, this detail, or a great deal of it, must be supplied. The roughest sketch on a scrap of paper may be the germ of a great

masterpiece, but there is little to indicate the fact, and it does not begin to be convincing until we make the lines more regular and work in the details that give the sense of perspective. And the same rule must be applied to our mental pictures. It is only when we know how to make them clear and distinct that they begin to furnish us with sufficient inspiration to enable us to reproduce them in reality.

From this it may be seen that the practice of making plans in the shape of mental pictures is one of the best habits which we can form. To picture yourself in the position that you most desire to occupy, to see yourself in the kind of house in which you most wish to live, wearing the apparel that you would most like to wear, and associating with the persons with whom you would most like to associate, is one of the best ways of planting the seed from which the desired harvest may be realized. The clearer—the more distinct—you can make these pictures appear to you, the more in-

spiration you will derive from them, the more chance there will be of realizing the ambitions which they portray.

This is a suggestion that anybody may follow with profit. Don't mind if people call you a dreamer. Remember that Fulton, Newton, Edison and all the other great inventors, scientists, artists and writers have been dubbed " dreamers," too. In one sense, the charge was justified. They were not the sort of dreamers who wilfully waste their time dozing the days away, but the kind who find in their dreams, their air castles, or their mental pictures, the inspiration that enables them to become useful producers of things that the world needs.

When the plan has once been developed, however, the next thing is to put it into execution and it is here that the idle-dreamer fails. To construct a house, the preliminary step is to secure an architect's plans, yet the plans alone are of little value unless you have a builder to see that they are

carried out. It is the latter who must attend to the details and make the structure a habitable one.

In constructing a career—in building the structure that we term " success "—the same law applies. In fact, the " planning " is the easiest part, and will mean but little if we do not succeed in visualizing so clearly, or painting our mental pictures so enticingly, that we become imbued with a strong desire to make them a reality.

It is no weak, half-hearted determination that will produce this result. The desire that rouses the will to the action that we denote as " initiative " must be so ardent, so keen, so determined as to be practically irresistible. In other words, it is only by wanting a thing so hard that we cannot do without it that we can spur ourselves to the point of realizing our ambitions. It is when desire has bred this determination in the heart, that the ordinary obtacles of life become but trivialities, and we plough our way to success, regardless of such factors as opposing circumstances and adverse environment.

Many people seem to feel that they are complying with all necessary obligations if they do what they are told, or " try " to do the things that they are told to do. With such ideas in mind, however, the attainment of even relative success becomes next to impossible. Ask any man who has made a success to what principle he owes his advancement, and, in nine cases out of ten, he will tell you that his rise from the ranks of the wage-earner was due to the fact that he not only mastered all the details of his business, but that he also showed his employer that he could be depended upon to take the initiative. He did not spend his idle moments trying to evolve a scheme to waste his employer's time without getting detected. He took an interest in the affairs of the man who hired him. He did not have to be told what to do. He knew what had to be done and he went about the work of doing it so intelligently that the recognition of his ability came as a natural result.

Then, too, the man who " tries " stands a pretty

small chance of success, for he seldom succeeds in accomplishing the results that he is "trying" to attain. The very fact that he is merely willing to "try," presupposes, from the beginning, the possibility of failure. To say that we will "try" means that we may fail, and there is no surer method of attracting failure than to anticipate it.

It is the man who says, "I will," and who means it, who succeeds in accomplishing the great deeds of the world. The simple expression, "I will!" carries with it the force of a strong mental determination, backed by an ardent desire to carry it out. Thus, the man who "tries" finds the path to accomplishment filled with many varieties of apparently insurmountable obstacles—obstacles that are "insurmountable" simply because he lacks the faith and the enthusiasm that would enable him to surmount them—the faith and enthusiasm that sincere desire alone can breed.

Quite a number of years ago three young men went to Chicago. They were practically penni-

less young men, but they had the most valuable asset that any man can possess: a combination of good health, upright principles, courage and initiative. As may be imagined, these young men found little difficulty in securing positions, and while, in the beginning, they were not particularly well paid, the work gave them an opportunity to show the sort of material of which they were made.

So several years went by, with each of the young men performing his particular duties in the same dry goods store, but one day, when they were at luncheon together, they came to the determination that they would form a partnership and go into business for themselves. So far as money was concerned, they had little to show for their years of hard work, but they had something that was far better than money, for, to their original asset, they had added the factor of experience.

From that day and for many years afterwards, as we learn by reading the stories of their lives, their sole thought was fixed upon the business to

which they had agreed to devote themselves. Later, when each had made a vast fortune, they thought about other matters—became interested in other avenues of investment—but, so long as the business required their sole attention it received it.

It was a hard struggle at first, for money was no easier to get then than it is in these days. Again and again they ran up against obstacles that would have discouraged less courageous men, but they were born fighters—all men are fighters who are inspired by an ardent desire to win—and they fought the battles of the business world with perfect confidence that nothing could defeat them.

The names of the three young men were Marshall Field, Potter Palmer and Levi Z. Leiter, and the story of their victory is the history of the organization and development of one of the greatest business enterprises in the United States. Starting with practically no other capital than the belief that the purchasing public would be glad to buy goods from a firm that treated everybody hon-

estly, they " won out," but they would never have succeeded if it had not been for the fact that they had a well-defined plan of action and that each was inspired with the overmastering desire to see this plan realized. With such an inspiration, it was not hard for them to make this project the sole interest of their lives—the one interest to which they could devote themselves with an enthusiasm that made failure next to impossible.

What these young men accomplished, countless others have done and are doing. The history of almost any one of the great commercial enterprises proves that it is the personal element and not the mere question of money that counts for success. Money is sometimes a good thing to have, but, without desire-inspired initiative, it will not go far enough to accomplish a great victory. Many men of practically unlimited capital have gone out of business simply because they were tired of losing money. Many men without money have scored a victory through the force that is generated by the determination, or the keen desire, to succeed.

Fortunately, each of the qualities that I have described may be cultivated and developed by those who wish to possess them. Others have done it, and what others have done you can do. In the first place, the law of concentration must be mastered, the art of devoting every energy to one object; exercise your will power, not only by concentration, but by doing things that you do not want to do and, not least of all, practice visualizing—keeping constantly before your mind's eye so clear a picture of the thing you wish to do or what you desire to become, that the determination to accomplish this result will unconsciously take possession of you with constantly renewed strength.

Many centuries ago an old maxim-maker evolved a phrase that sounded so well to him that he presented it to the world for its guidance. "Opportunity knocks once at every man's door," he said, and since that day mankind has jumped to the conclusion that this sentence represents the height of human wisdom. Shakespeare, writing

his plays some hundreds of years later, accepted this assertion as a foregone conclusion. Byron, long after Shakespeare's time, repeated the idea, and it is doubtful if there are many bits of modern verse that have been read and praised more widely than the sonnet in which Senator Ingalls revamped this time-worn proverb.

It is not strange that, with all this repetition, many persons should have felt that they must accept this theory as true. The poets have sung of the " chance that came but once "—of the opportunity that tapped so lightly at each man's door—a single tap in a lifetime of waiting—and then stole softly away nevermore to return. If they fail, therefore, they console themselves with the thought that they were among the unfortunate individuals who chanced to be asleep at the moment when the tap of opportunity sounded on their doorpost; but, as they can not see in what manner they were to blame, they settle down quietly to take things as they come, satisfied that the life they live is the inevitable one for them.

As a matter of fact, it would be difficult to find any statement, either in prose or verse, that is more foreign to the truth. Opportunity does knock at every man's door, but it does not steal up to the door like a thief in the night, or, like a mischievous boy, rap but once and then run away. Instead, opportunity's call may be heard at almost any time, if our ears are attuned to hear it, and, as one modern philosopher has said somewhat colloquially, "it is even possible to recall cases in which opportunity actually smashed in the door and collared her candidate and dragged him forth to success."

Do you remember poor old Mr. Micawber, and the patience with which he waited for something to turn up? There are no end of Micawbers walking the city streets today, or holding down poorly-paid jobs that they may have food and a roof to shelter them while they are waiting for opportunity—for the opportunity that, as a rule, never comes. Mr. Micawber did not make much

of a success out of life, and those who wait for things to come to them are destined to be just about as successful as he was. The man who "waits" for opportunity to seek him out is doomed to disappointment. The strong man goes in search of opportunity and, if necessary, makes it for himself by sheer strength of determination—the overmastering desire to " make good."

CHAPTER III.

The Law of Concentration.

What would be thought of a pilot who, after taking control of a vessel and having been given its course, began to turn the wheel from one side to the other, sending the ship from east to west, and then back again, just as if there were no such things as compasses and rules of navigation to guide him?

Such a pilot would undoubtedly soon find himself without a commission, and nobody could blame the master of the vessel for removing him from a post at which he had disgraced himself so signally. Yet this is precisely what many individuals are doing with their lives, steering themselves into mishaps and failures from sheer lack of concentration.

When used in this connection, the term "concentration" means the power to fix the attention

so firmly upon the object in which we are interested that no extraneous influence can turn us from it or cause us to become absorbed in other things. It is not a difficult statement to comprehend, yet the fact which it embodies is one of the most vital truths that men can learn, for it is through the power of concentration only that we can accomplish the results which we aim to attain, and the greater our capacity in this direction the more remarkable our achievements will be.

In almost every instance, those who rank as human failures are individuals who have never mastered the art of concentration. Instead of keeping their mind fixed upon a single purpose to the exclusion of all others, they think about a dozen things while they are trying to do one and so dissipate their energies most hopelessly. In a word, "concentration" is the co-operation between mind and muscle, and until this has been brought about, even a moderate success proves impossible of attainment.

We speak of "physical labor" and "brain work" as though they were two entirely different things, when in reality nothing that we do is so unimportant that the two should not co-operate in its performance. Even the simplest act that we perform makes its draft upon the brain, and success in doing things depends largely upon the degree of attention given to it.

Prentice Mulford relates an experience of his boyhood days in California, when he was gold digging. By his side worked an old miner—a man who had had long and valuable experience in the handling of pick and shovel—and the impatient spasmodic efforts of the youth caused him considerable amusement. At last, at a moment when both chanced to stop work at the same time, the veteran delivered himself of a few words of good advice to the amateur digger.

"My boy," he said, "you make too much work of shoveling. Why don't you put more mind in your shovel?"

It was a wise suggestion and it would still be a wise suggestion whatever the field of human endeavor to which the words might be applied. To perform any duty well, we must pay attention to what we are doing. The gymnast at the circus could not climb the rope to the top of the big tent, hand over hand, as he does, if he did not keep his mind firmly fixed upon the details of the feat that he is expected to perform. To all appearances he climbs with his hands, but it is really his mind that supplies him with the power to ascend. His muscles help but without the co-operation of the mind, they would be powerless. It is by the co-operation of mind and muscle—by concentration—that the deed is performed.

In young Mulford's case the advice was also found to be correct. As he said in one of his essays: "I found that the more thought I put in the shovel the better I could shovel; the less like work it became; the more like play it became; and the longer my strength for shoveling lasted. I

found when my thoughts drifted to other things (no matter what) that soon the less strength and enjoyment had I for shoveling, and the more it became an irksome task."

Some persons may smile at the idea that so simple a task as shoveling requires so much help from the mind, but let us see if it is not so. It requires a deliberate mental effort to direct the course of even so humble an instrument of industry as a shovel. It is by a mental effort that the point of the shovel is sent to the particular spot where the implement may scoop up the greatest quantity of dirt with the expenditure of the smallest possible amount of physical strength, and, finally, the disposition of the earth most effectively would call for still another co-operation of mind and muscle.

And, if this is true, how much more necessity there is for this harmonious agreement between the mental and physical forces when there are more consequential duties to be performed. Although we may not have realized the fact, every act that

we do requires a definite outlay of mental as well as physical strength. Every thought we think means the expenditure of a certain amount of energy—a fact which makes it easy to understand that a great amount of such energy must every day be wasted by those who do not comprehend, or at least, do not obey, this law of nature. Instead of making muscle and mind work together, the mind is permitted to work in one direction while the body is working in an entirely different direction, and twice as much energy is expended as would ordinarily be required.

If a more definite object lesson is desired, here is an experiment that any person may try for himself:

Go to a gymnasium where there is a lifting machine and see how great a weight you can lift. Turn your attention to the work. Think of absolutely nothing but your determination to exert every ounce of strength that you possess. Make a record of the weight you have lifted under these

conditions; then, try the experiment again. This time, however, let your thoughts wander to every corner of the universe to which they may be tempted to stray. If you can persuade someone to talk with you all the time when you are lifting, so much the better. The attention is easily distracted when there is no definite effort toward concentration. Lift the machine when in this frame of mind; then compare the two results. The difference between them is the lifting power of concentration. You wouldn't have believed it, would you? Such results show why it is necessary that we should think about the things we are doing—they make us comprehend why it is impossible for anybody to do really good work automatically.

Having learned so much about the value of concentrated effort, the next step is to carry this knowledge into all the practical affairs of life, for the truth that the lifting machine depicts so graphically applies just as directly to every other act that we may be called upon to perform. It

requires a certain amount of force to button a glove, to lace a shoe, to unlock a door. If, when performing such commonplace duties, you keep your mind fixed upon these acts to the exclusion of all other things, you probably spend just about the amount of energy that is necessary to carry them to completion. If, on the contrary, you permit yourself to think about twenty or thirty different things while performing one of these simple acts, the chances are that you have exerted a great deal too much energy, and the energy that was not required has been lost.

To test the strength of your power of concentration, set your mind upon some specific object and see how long you can keep it there—how long you can prevent it from wandering to other things. Take a lead pencil, and see if you can whittle it to a neat, sharp point without your mind's once turning to any foreign subject. You may deem this too easy a test to try, but, unless you have given considerable thought to the princi-

ples of concentration, it is doubtful if you can do it. Before the task has been half completed you will be surprised at the number of things that have popped into your mind, and, if this is true, it is time that you should begin to practice some simple, mind-strengthening exercises.

When you arise in the morning, commence the concentration exercises while dressing. See if you can lace one shoe without thinking of any other subject besides the lacing that you are trying to arrange. Continue this practice while performing every little action that is necessary to the completion of your attire. If you drop your collar button, keep your mind fixed upon the task of finding it and picking it up until it has actually been recovered.

From these simple exercises progress is a matter of natural development. A good exercise is to try to read or write in the same room in which other persons are engaged in conversation, and when you have become so successful in focusing

the will that you are able to accomplish this feat, it will not be long before you will find that you can interpose so strong a resistance to distracting thoughts and things that your mind will obey your slightest command. Then, and not until then, can you use the processes of the mind to produce the greatest possible effect.

Of course, as may be seen, concentration is largely a matter of habit, and, like any other habit, its development depends upon individual effort and practice, for while the simplest exercises may be taken in the quiet of your own room, it is only by actual experience in the noisy, disconcerting world that you can put your principles to the test and prove your mastery of yourself. In fact, as Atkinson once said, " you will find that it often takes even more will to turn away from these outside objects than to follow your main object, but you must master these temptations, even if in doing so you find it necessary to act like Ulysses, who made his companions stop up their

ears with wax lest they be fascinated by the song of the Sirens."

Some day when you chance to be in the country, devote an hour to watching the inhabitants of one of the big, busy ant-hill cities that you can find without much difficulty. One of the first things you will notice is that there is no wasted energy in the ants' methods of working. Before they start to perform any duty they make it a point to find out just what they are expected to do and how they should do it. They don't go at the task blindly, trusting to luck to get it done acceptably. They don't plunge into their work ignorantly, discovering and correcting their mistakes as best they may.

If you want to see a living example of concentration of effort and energy, study the ant. Nothing distracts his attention from the task upon which he is engaged. If you thrust an obstacle in his path, you may check his progress for the moment, but you can't make him forget the one

object upon which his attention has been centered, for the instant he has overcome the obstruction you have prepared for him, he will return to his work with renewed vigor, as if he felt the necessity of making up for lost time.

Once the ants have found out what they are to do, there is no idling over the task. They don't loaf their employer's time away, keeping one eye on their work and the other open for the appearance of the boss. On the contrary, when they begin to work, they keep steadily at it until nothing more remains to be done. Don't imagine for a moment that the ants are so foolish as to work all the time. They find ample opportunity to eat all that is good for them and they go to bed early enough to get plenty of sleep. They even have their favorite forms of recreation, and when they play, or go off on pleasure excursions, they make it their business to have all the fun they can; but —when they work—they work, and do not stop to wonder how they are going to succeed.

The greatest aid to the attainment of any purpose is confidence in our ability to perform the act that we have set out to accomplish. Before we can make other people believe in us we must believe in ourselves. Moreover, belief is one's self means something more than self-conceit. Some persons are sufficiently conceited to dare to undertake anything. The kind of confidence that wins is that which is based upon a thorough comprehension of one's ability.

It makes no difference what we undertake—the success of the effort depends largely upon the manner in which we approach the task. If we start out with the element of doubt predominating, it is practically a foregone conclusion that we shall fail. Whenever I hear a person say, "I am willing to try, but I'm afraid I can't do it," I am always tempted to reply: "What's the use of trying!"

There is one word in the English language that should be avoided most assiduously by those who

hope to succeed. That is the little word "If." Though one of the smallest, it represents a greater amount of doubt and uncertainty than any word in our ordinary vocabulary. Introduce the word "if" into the conversation and its effect is felt immediately. Instantly the element of doubt presents itself—at once the possibility of concentration becomes impossible.

The prisoner who found a rusty nail and who used it to dig his way out of prison would never have succeeded in attaining his desperate purpose if he had given a serious thought to the possibility of failure. To carry out such a plan meant that he must concentrate all his energies—that he must exercise the elements of industry, patience, care, courage and diplomacy—and he, knowing that he possessed these faculties, did not question his ability to make good. Personally, he may not have argued these facts out with himself, for it is not necessary that we should do this. It is sufficient that we possess that self-confidence that is

instinctive—that self-confidence which, so far from being self-conceit, is actually an innate appreciation of our own ability and a genuine incentive to concentration. It is thus that the law of concentration operates.

CHAPTER IV.

The Law of Attention.

"Concentration," in the commercial world, means "attention to business," and the man who possesses this faculty—other things being equal—is the one who is most likely to succeed. It matters little whether he is the employer or the employe, the ability to attend strictly to the matter in hand, to the exclusion of all other interests, is a prime factor in the struggle for success. There are some men who are able to do several things at the same time and do all of them well, but that is because they have their mental powers so thoroughly under control that they can instantly change their point of attention from one subject to another. While this gift is possible of attainment, it is not easily acquired, and the man who is not yet capable of focusing his mind firmly upon one thing must master the art of concentrating in its simple phases

before trying experiments with more diversified interests.

To give proper attention to business we must get into thorough harmony with the work we have to do. Emerson once said: "We must be lovers, and at once the impossible becomes possible." This is but another way of saying that a man who is in love with his work is capable of achieving results that never could be attained by those who performed the same kind of labor from motives in which self-interest played the commanding part.

If a thing is worth doing at all, it is worth doing well, and the only way we can test our capacity for achievement is by actual experiment, with this end in view. Experience will teach us that the difficulty in a task often depends upon the point from which we view it. Sitting in an easy chair—racking our brains to evolve some plan by which we may accomplish our aim with the least possible effort—the problem sometimes assumes gigantic proportions and we tremble at the thought of the

obstacles that must be overcome. As we proceed, however, the change in the perspective produces a corresponding change in the appearance of the object at which we have aimed, until, at last, we smile to think that we should ever have hesitated to attempt so simple a task.

All this tends to prove the truth of the general theory that it is the man and not the business that succeeds. Many men have made great financial successes out of the most commonplace pursuits. One laid the foundation for his fortune picking over rags; another began his career selling papers or shoestrings, or even by blacking shoes. In every instance, however, you will find that this individual was about the most enterprising newsboy, or the best bootblack ever known. The study of the life of a self-made man never fails to disclose the fact that he was the kind of person who persisted in doing just as good work as he knew how to do, no matter in what position he found himself. The moral is that success is easiest attained

through merit—through the ability to turn out a good job, whether it is blacking boots, keeping books, managing a department store, or operating a great railway system.

Carlyle tells us that genius is the capacity for taking pains, and his words might be used to help in formulating a definition for success, for the degree of success attained invariably depends upon the amount of pains the individual is willing to take with his work. If he bestows a great deal of care and attention upon every detail of the task, he is certain to succeed—to some degree, at least.

There is no undertaking so humble that it can be performed acceptably without due attention to the matter of detail. Any contractor will tell you that there are degrees of efficiency in digging, in laying brick, or making mortar, just as there are in designing the intricate plans for the construction of the skyscraper. Every woman knows that the laundress who is a mere machine, and who soaks and scrubs the clothes when her mind is engaged

with other things, does not begin to do her work so well as the woman who pays attention to the wash-tub details. It is easy to see why the principle should grow to have more and more effect as the importance of the task increases.

Attention to details, however, does not imply that a man must necessarily attend to all the details himself. In any big enterprise that would be impossible, for a one-man business is hemmed in by restrictions that prevent its growth beyond certain well-defined limits. John D. Rockefeller could never have created the Standard Oil Company if he had confined himself to the details. He had the genius for taking pains, but he took pains to construct a perfect organization—a machine that was so complete in all its details that it would run smoothly whether he was there to watch it or not. Instead of spending all the energy of his brain and body in sticking postage stamps on letters and opening oil wells, he exercised his genius in discovering and developing good

men until they were able to do all this work for him.

The success of Rockefeller, Morgan, Harriman, Carnegie—in fact, the success of any big enterprise—is based upon the operation of this law of attention. Men who are great enough to create such industries are also great enough to realize that their success depends upon their ability to deputize the actual work of attending to details to others. Not that they ever take their hand from the lever. They are always within call. They see that things run smoothly. It is their brains that plan the work. It is their force that starts the machine, but their intimate knowledge of the situation tells them what duties can safely be left to others, and, when they once have found the right men to assume the responsibility of performing these tasks, they let them do it—and without any annoying interference as long as the work is being well done.

The methods that are pursued by the master-

minds in the commercial world may as easily be applied to business enterprises of smaller proportions. The law of attention, like every other law, invariably operates in the same way, always producing the same results. Thus, the business man who has one employe whom he can trust should find some means by which he can intrust him with some of the details of his affairs. If he will do this, his business will the quicker grow to such proportions that he can afford to employ another trustworthy man to whose shoulders more of the details can be transferred. In doing this it is not necessary that he should relax his attention in the smallest vital degree. He may still keep every part of the organization in his own hands, planning its future development and making his plans materialize until little by little, as the natural consequence of expansion, he can deputize practically all the details of the management to others, charging himself merely with the supervision of the work.

The man who tries to charge his own mind with a vast horde of details that might be left to his employes has no time, or no mind, for other things, and opportunities that might otherwise be recognized and seized upon, pass unnoticed.

The alert, attentive mind is of far more value in the commercial world than the slow-moving, absorbed mind. The latter may make fewer mistakes, but it misses more opportunities. It lacks the initiative that is derived from physical energy and self-confidence. That is the reason why the boy who steps off quickly, and who has an alert, active eye, is usually selected for the best positions. He may not make good—the alertness may not extend far beneath the surface—in which case the natural process of elimination eventually places him where he belongs. But, the fact still remains that his apparent capacity for attention has won for him the first, and best, chance.

We should not allow ourselves to forget that everything today is gauged at a high rate of speed,

and that it takes an alert mind, a quick eye and a dexterous hand to keep pace with the whirl of the commercial machinery. Years ago, when we were running things more slowly, there was some chance even for the idler, but today all but the active workmen are left at the post. The modern business concern has no more use for the incapable worker than it has for the employe who sits all day with his eyes glued to the face of the clock waiting for the whistle to blow. The clock is still there, but it is put to a different purpose by men who succeed. They refer to it simply that they may see that they are not falling behind the pace-maker—that they are not consuming more time than is necessary in the performance of their allotted tasks.

The man who oversleeps in the morning. who makes it a rule to arrive at his desk a few minutes late each day, may manage to keep his head above water, but that is about all that he can do. You never find his name mentioned in the stories of

successful men that you read in the popular magazines. The few minutes that he loses in getting to his store, or office, or the hour or two that he spends in waking up sufficiently to give proper attention to his work, are the very moments that his alert competitor puts to the best advantage.

A writer who must have been a philosopher once wrote that "God and nature love a hustler." Just make a note of this so that you may remember it. It is as true as if you had found it in the Good Book itself. In fact, the same remark *is* there, or one very similar to it. Do you recall the passage in which Christ promised that "unto every man that hath shall be given?" You may have read it without understanding it. You may even have felt that it suggested a condition of injustice—the idea of taking the last little bit from the man who had only a little and piling the blessings upon the man who already had much. I have heard people make such criticisms regarding this passage, but this simply indicated that they did not know what it meant.

There are several laws in Nature that are as inviolable as the law of gravitation, and one of these laws stipulates that nothing shall stand still. Things must move either this way or that, up or down. In accordance with this law, every day of our lives finds us either richer or poorer; either a little further advanced in the fight for success, or a little further down the hill. The other law is the law of attraction, by which like attracts like, and the two operate together to produce what we term our " good " or " evil " fortune. In other words, the man who gets into the right path and who travels the right way finds things smoothed out for him. The greater his success, the more comes to him, and the blessings keep on coming just as long as he continues to do the right thing in the right way.

One condition that we must observe is the necessity of working as persistently as possible towards one end, for no amount of hustling on our part will make up for the scattering of our efforts.

To win, we must select a target and aim at it as straight as we can, not shoot off at a tangent in the hope of hitting the bull's-eye on some other fellow's target. This is in strict accordance with the law which provides that you will get ten times as great a result if you center all your forces upon one thing as you will if you distribute this energy among ten entirely different things. Thus, given a proper amount of concentration, the hustler invariably succeeds. Philosophical writers may say that God and nature love him, but it is not through such favoritism as this that his success is attained. He simply can't help winning as long as he centers all his faculties upon one purpose and keeps up the hustling—as long as he obeys the law.

It is important that we should realize this, for our value to the world, and incidentally, to ourselves, is based upon our ability to " make good." It requires practically no brains to breathe. The mumbling idiot in the insane asylum succeeds to that extent. The functions of digestion and assim-

ilation progress in the body of the professional tramp or the inmate of the poorhouse, just as they do in that of the man whose masterly mind has brought millions into his strong boxes.

Each man's progress in this world depends to a large degree upon the character of the effort that he is willing to make, and if he refuses to take the right road, erects barriers in his own path, or handicaps himself too heavily, his failure cannot properly be charged to fate. It is a disaster for which he alone is to blame.

There are many ways in which we can impair our own usefulness. Some of them may seem like very simple handicaps—so light as to be scarcely worthy of notice—yet, if we study them carefully, we are certain to find that, after all, they seriously interfere with our efficiency. For example, there are people whose appetites are largely responsible for their lack of success in life—not the appetite for strong drink alone, but the appetite for food as well. I know men who eat so heartily

at luncheon that they are good for nothing for several hours. It takes all their vitality to digest their food; there is nothing left to keep the brain active.

Others smoke too much; some play too much; many waste their time in profitless conversation; not a few are the victims of a bad disposition, for any habit that may make trouble for us—that may cost us something that we desire to possess, or that interferes with our advancement in life—is nothing more or less than a handicap and should be cast off as expeditiously as possible.

CHAPTER V.

The Law of Faith.

No element, either mental or physical, plays so important a part in promoting success as faith. With faith as an actuating motive there is practically no limit to the possibility of human attainment. Without faith, on the other hand, next to nothing can be accomplished.

While it is not easy to fathom the mysteries of the mind, recent discoveries in psychology have taught us that it is a storehouse of the most powerful and subtle forces which may be turned to our advantage if we but learn how to use them. One of these is the force which we commonly denote as "faith."

To be a successful a man must have faith—faith in his own ability to perform whatever he has undertaken, and faith in the character of the act, or the purpose, to be accomplished. If he does not

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possess this positive force he is practically powerless. He may have the plan, he may have the desire to make that plan a reality, but, without faith, he lacks the force to enable him to proceed.

Let us suppose that two men started out together —one with firm faith, both in himself and in his purpose; the other with no such inspiration. To both, the object to be attained was equally clear. Both understood what they were expected to do and how they might best accomplish results. In time, both of these men would meet with obstacles. To one these would mean but little. "I know that I am doing the right thing!" he would say. "I know that this is what should be done and that I have the ability to do it! I am not afraid to take chances, for I know I have a good grip on things!" With such thoughts to cheer him, the man who had faith to help him would press on to victory. Though delayed, perhaps, success for such a man is inevitable, for there is no obstacle that cannot be overcome in one way or another when faith is the force that inspires the effort.

The other man, on the contrary, would face his problems from a very different viewpoint. "What's the use?" he would persist, when the first serious obstacle confronted him. "I knew in the beginning that I couldn't do this work. I don't see any use in trying to do it! It's a waste of energy to go on! It's a fine day—a little golf wouldn't hurt me."

The fact that one man was just as competent as the other could make no difference under such conditions. Though each had the same advantages, from the standpoint of education and experience, the man who had the faith would succeed while the man who had no faith would just as certainly fail, though he might give an equal amount of time to the work, or even expend a greater amount of energy upon it. As Eliphas Levi, the great French Kabbalist, writing fully a century ago, said:

"To accomplish anything we must believe in our ability to accomplish, and this faith must be

at once translated into action. Faith has no tentative effort; it begins in the certainty of finishing, and works calmly as though it had omnipotence at its disposal and eternity before it. Dare to formulate the desire, whatever it may be; then set to work immediately, and cease not to act in the same manner and for the same end. What you wish for will take place, and has already begun for you."

Of course, if we were to give imagination full sway in devising feats that would prove difficult of attainment, it is not unlikely that we might eventually reach the plane of the impossible, yet history supplies us with so many examples of men who have surmounted apparently insurmountable obstacles by the strength that faith gave them, that it is not easy to fix a sane boundary between possibility and impossibility.

A poor, ignorant boy, tending sheep for just enough money to keep his soul in his body would ordinarily be regarded as very raw material from

which to make a pope, but it was from just such a beginning that Sixtus V. ascended to the papal throne.

Napoleon, too, in birth and breeding, was about as far removed from the throne of France as he could have been, but he succeeded in raising himself to that station.

Benjamin Franklin, walking the streets of Philadelphia with a roll of bread tucked under his arm, did not appear to be traveling the high road to success. Probably there were those who smiled at the ungainly figure, but there came a time when people did not laugh at Benjamin Franklin, or at anything that he had to say. They were only too glad to let him do their thinking for them, that they might profit by his advice.

If you could make an intimate study of the life of any really successful man you would doubtless find that faith and self-confidence had played the most conspicuous part in shaping his career. Take, as one example, the story of Cyrus W. Field's success in laying the transatlantic cable.

One who knew nothing about Cyrus W. Field's struggles might imagine that it was a very simple matter for him to carry out his idea—that all he had to do was to suggest the plan and then the millions necessary to perform the wonderful work were promptly thrown at his feet. This, however, was far from the case, for, in the beginning, the suggestion that it might be possible successfully to operate a cable across the ocean was greeted with cries of derision. Nothing daunted by the fact that all the world viewed him as a half-crazed visionary, Mr. Field persisted in preaching the practicability of his project. Snubbed right and left, and with doors closed in his face, he pushed on, day after day, until, finally, the tide turned, as it always turns when ability is backed by faith, and persistence; men became wiser; they began to see that they might have been mistaken, and, at last, some individuals were found to advance the capital needed to start the undertaking.

But, even then, the troubles of Cyrus W. Field

were not at an end. It was one thing to plan such a gigantic work; it was quite a different thing to carry those plans into effect. It would make a long story—this tale of failure after failure and break after break. The people who had put their money into the scheme soon began to call themselves names. They said that they had always known that Cyrus W. Field was a lunatic, and that it commenced to look as if the world would soon have a chance to call them just exactly as crazy as he was. The idea of putting good hard cash into such a project—actually throwing it into the ocean! So they growled and stormed and raged. Share after share was offered in the open market by disgruntled stockholders, but no one would buy them until, suddenly, a day came when it was announced that Mr. Field had triumphed—the cable had been laid.

It was faith and the self-confidence that breeds persistence that did it. No other qualities in the world would have stood such a test. Of course,

Cyrus W. Field was prepared for the work. He had made his plan and he knew how it could be realized. In his mind the cable existed long before he had raised a single dollar of the money that finally laid it. He could see it stretching from continent to continent, far below the surface of the water, and the man did not live who could persuade him that such a project could not be literally carried out.

The success of Cyrus W. Field is another example in proof of the familiar optimistic theory that those who have the courage to try their wings seldom fail in their attempt to fly. It is as if there was a divine source of supply, unknown to us until we draw upon it, but ever ready to respond to our demands, giving us the strength we need to attain the goal to which ambition points the way.

Science tells us that the protoplasm—the structureless, organless organism that represents the lowest plane in life—has within itself the power to create limbs as it requires them, thrusting them

out when locomotion becomes necessary, and withdrawing them again when the temporary need has passed.

Philosophy teaches us that a strong purpose—a determined desire that recognizes no defeat—soon finds a means to accomplishment, which is but another way of saying that, given faith and persistence, all things become possible. Or, as Emerson has more poetically expressed it: "If a god wishes to ride, every chip and stone will bud and shoot out winged feet."

Even the most hide-bound materialist should be compelled to admit the truth of his own experiences, and, if he will do this, he cannot deny that the courage, confidence and strength that are bred by faith and fostered by self-confidence are the strongest of the world's positive forces—the creative factors in life—whereas fear of possible consequences, distrust of our own abilities, or doubt concerning the rightness of the cause in which we are engaged, are the negative forces that interfere

with and prevent the realization of even the highest purposes.

The knowledge that we contain within ourselves the forces that make for success, and that we have only to exercise them rightly to rise above the plane of mediocrity, should be the greatest source of inspiration that we can have. If all ambitions are capable of achievement, why should we not hitch our wagon to the stars?

And what difference does it make if we cannot understand, and science cannot explain, the nature of the laws that make such attainments possible? We do not comprehend how these higher forces operate, but we can see the effect of their operation, and that should be sufficient. To decline to take advantage of their beneficent aid because they are beyond our present understanding would be as senseless as to refuse to utilize the power of electricity because it is still one of life's mysterious forces. We cannot see electricity. We are just beginning to realize how we can make use of it to

our benefit, yet we know that it is one of our greatest blessings. So, too, the great powers that faith in a high purpose calls into being supply us with the force upon which success largely depends. Why should we question its power when we witness its operations, even though we cannot put our hand upon the reservoir from which it is derived?

Great as this force may be, however, the very fact that patience, or persistence, is so vital a factor to success, makes it obvious that we must not expect that our ambitions are to be realized at once, no matter how much faith we may have in them, or how consistently we may demand them.

It is natural to be impatient. We want what we want, and we want it now—not a month or a year from now, but at once, that we may proceed to enjoy it without delay. Common as this feeling is, it is anything but a virtue. Instead of bringing our desires nearer to realization, it is not unlikely to delay the day of their attainment, for the mental attitude that impatience creates exerts

so scattering an effect upon our energies that their force is necessarily weakened.

Lessons are not agreeable things at best, and many of them are difficult to master, but here is one that must be learned—simply because experience is driving it home to us every day—and the sooner we learn it the easier of attainment success will be. Getting into a stew because the things we want persist in hanging fire does not help us. It does no good to lose our temper and swear at our ill fortune. It weakens, rather than strengthens us to worry and fret when things don't happen just the way we would have them turn out, but the ability to realize this truth does not come to us until we have learned the lesson that patient waiting is one of the most valuable aids to persistent effort.

At the same time it is necessary that we should remember that there is a great difference between the patience that comes from contentment and that which is due to satisfaction. "Contentment" is the one element in life that is absolutely necessary

to happiness. It keeps the mind calm and hopeful without shutting the door to opportunity and barring the way to further success. It is "satisfaction" that exerts a stultifying effect upon future effort and that prevents us from seeking for things that are better than those which we now possess.

If Edison had been satisfied to remain a telegraph operator all his life, he would never have attained the position of usefulness that he occupies today. However contented he may have been—and he was never an individual who let ill fortune make him miserable—he was still sufficiently dissatisfied with his lot to get out and hustle for something better.

When a man is satisfied to stay just where he is, there is no place in his soul for aspiration. Though opportunity may knock at his door every hour of the day and night, he slumbers on as peacefully as a dead bug in amber. Contentment, on the contrary, is vitalizing, for the possession of

this quality does not in any respect detract from the strength of the desire to push forward to something higher. A man is able to "make the best of things" and still keep his eyes open and his ears alert for the better chance that is to give him an opportunity to scale the heights that he is now unable to ascend.

It is only the student who has delved deeply into all phases of the world's history who can tell how much we owe to dissatisfaction. To-day, if we desire to communicate with persons at the other ends of the earth, we have speedy and luxurious means of transportation; or, if it is not necessary that we should talk with them face to face, we have even quicker methods of transmitting our messages. Business transactions which would have required months, if not years, for their completion one hundred years ago, may now be attended to in as many days at the most. It was man's dissatisfaction with his slow means of communication that brought these things about. It is

his dissatisfaction at his inability to fly that is solving the problems of aviation. The day we become satisfied with what we have attained, we stop—so far as we are able to stop—the vibrations that make for life. On that day we write the word "finis" to our list of achievements—from that moment the process of disintegration and decay begins.

And all this teaches us that there is a force within ourselves that makes for success. To set it in operation we must first believe in ourselves—in our capacity to do the work we have planned to do. Then, the match of grim determination must be applied, and the fire must be fed by persistent effort, for even the highest ambition will fail of realization if it is not made the sole purpose of all our energies.

Have you ever attempted to stop a brook that was on its way to the sea? You can dam the brook, but it will overflow the dam if there is no opening through it. To keep the water from

reaching the goal for which it started you are obliged to build a reservoir and supply it with pipes as outlets for the water that feeds it.

This is a good illustration of the conditions that exist when a man starts in the right way to accomplish something that he believes to be worth while. You may put obstacles in his path, but he will go over them, through them, or around them, for you can depend upon it that the right kind of man will find the right way to get the better of the most stupendous obstacle which you can set in front of him.

CHAPTER VI.

The Law of Self-Reliance.

To take the raw opportunities that come to us and mold them into a definite success it is necessary that we should retain in our make-up a certain degree of egotism. We must, at least, have sufficient respect for ourselves to realize that we can do good work, and sufficient strength of character to be able to defend our work when we know that it is good.

For many generations man has been taught to believe that there are few offenses against decency that are more deplorable than the iniquity of "blowing his own horn." He has been urged to let others sound his praises while he concealed his light modestly under a measure, and, frequently, these maxims have been interpreted far too literally. The successful men of this day are those who not only know that they are competent to

perform unusual deeds but who do not hesitate to call the attention of other people to their ability in this direction.

There is scarcely a leader of men in any field of human activity who has not ascended from a comparatively lowly position. That these men are now at the top of the ladder is a fact that is due to a combination of circumstances for which they themselves have been largely responsible. Had they been content to toil behind the counter of a country store, or had they been willing to sit all day perched upon a high stool, before a huge desk weighted down with ledgers and journals and day-books, they might have remained in just such places until old age came to release them from their self-imposed burdens. An opportunity arrived when they could assert themselves, however, and, fortunately, they had sufficient egotism to embrace it.

The commonplace phrases in praise of " modest merit " read well in the copy books, but, as the

commercial world is now constituted, modesty is not always a valuable asset. If we were to attempt to conduct our business life upon such principles we should end by making ourselves ridiculous. To call attention to our special abilities, however, does not mean that it is necessary that we should go upon the housetop and blow our horn so loudly that all the world would be deafened. It does not mean that we must stand out in the center of the road, boasting about the wonderful deeds that we have done, or bragging of the extraordinary achievements that we think we may some time accomplish. If we are convinced that we already have a considerable achievement to our credit, there is no ethical reason why we should not say so—in a quiet, gentlemanly fashion—and if there is any way by which we can make that particular achievement redound further to our advantage, no false sentiment of so-called modesty should be permitted to dissuade us from making the most of it.

A reasonable amount of egotism is necessary in constructing a successful career, yet this factor loses its beneficent qualities as soon as it has passed its proper limitations. A constructive force at first, it becomes a destructive force if carried to excess. Like many of the medicinal substances mentioned in the pharmacopoeia, egotism may be made to preserve or to destroy.

To define the sane limits of egotism is not a difficult matter. Its proper bounds are clearly marked by "truth," for the man who adheres to the whole truth in exploiting his own abilities is in little danger of going too far. To speak of the merits that we actually possess is not the crime that it is to boast about qualities that exist only in the imagination, for it is more dangerous to hide our lights beneath a cloak of timidity than it is to blow our own horns frankly when we know that we possess the capacity for great achievements.

There is a disease to which the French physicians have given an extremely expressive name—

"The Folly of Doubt." We may not recognize the ailment by this title, yet the American people are quite as subject to it as their more temperamental cousin, the Frenchman. As a matter of fact, there is no more deleterious influence in modern life than this quality of mind. If you are subject to it, if you feel doubtful as to your ability to succeed in an enterprise that you have undertaken, it is safe to predict that your worst fears will be realized. Failure becomes almost as certain as if it were preordained.

It is a generally admitted fact that we get just about what we look for in this world. If we look for health, we are far more likely to find it than we would be if we were to spend our time in an introspective search for obscure aches or pains. If we look for happiness and faith and love and success, the chances of realizing these qualities are far greater than they would be if we were to face the world with bitter complainings, or with hatred, injustice, uncharitableness, and all the other

demons of doubt in full possession of our soul. To believe that we are to enjoy health and happiness and every sort of material success is half the battle. If we are not on the lookout for these things we stand a very poor chance of finding them.

Doubt acts like a wet blanket upon every kind of endeavor. If not actually a poison—in the chemical sense of the word—its action is just as injurious when not suppressed. The successful man is invariably a self-confident man, sometimes almost an egotist. You may not approve of all his methods, but there is no " folly of doubt " in his blood. When he puts his hand to the plough there is no turning back until the end of the furrow has been reached. Although he may take some pretty big risks, he is not a gambler with fate. It is not upon chance that he stakes his all, but upon his belief in his own ability to " make good." And he does make good. Belief in himself makes him strike with confidence. There is

no doubt, no hesitation, no half-heartedness in such a blow.

The conduct of the unsuccessful man—the mental viewpoint that he assumes in looking at things—places him in direct antithesis to the man who succeeds. Where the latter planted, with perfect confidence that the harvest would repay him for his expenditures of money and time and energy, the former wraps himself in the cold, wet blanket of doubt, thus chilling and devitalizing the seed before it has been planted.

There are two ways in which a thing may be done: the right way and the wrong way. The right way goes straight to the point, accomplishing the maximum result with the minimum expenditure of effort; the wrong way falters as if uncertain as to the direction to take, with the result that both time and energy are lost in debating a point that might otherwise be settled in an instant. Thus, many men have failed, not because their ideas were not good, but simply for the reason that

they lacked the self-reliance necessary to put them into operation. With another grain of egotism in their nature they would have had courage enough to take the plunge, even though it required assuming a certain degree of risk.

It is strength that wins in the commercial world today—the strength that is inspired by confident reliance upon ourselves and upon the purpose to which we have bent our efforts. Strength such as this comes from positive thoughts and positive methods. Weak people always lean heavily on others. They borrow other people's methods and yet evolve none of their own. Given an opportunity to make good, they are usually afraid to accept it. Fearful of the possibility of failure, they have not sufficient love of self, or respect for self, to give them the strength to win.

Such a man may be able to do what he is told to do, and those who are in need of this particular kind of machine may utilize his services as long as they are of value. His employers do not keep

him on their pay-roll very long, however. Despite all he can seem to do, his jobs slip away from him a little more easily than he can replace them. The trouble is that no one regards him as a permanent fixture.

Self-reliance has an air of its own. It shows itself in the eye of the man who possesses it—in the poise of his shoulders—in the way in which he walks. He steps off firmly—positively—and those who meet him are instantly impressed by the belief that here is a man who is capable of assuming responsibilities. Let that idea once get abroad, and his place in the world is assured.

At the same time, all these ends are defeated if the element of egotism is permitted to become the dominant note in the character of the person possessing it, for the moment that self-confidence becomes self-complacence it defeats itself and its usefulness is ended. Self-complacence is an attribute of weakness, not of strength. Instead of aiding in the attainment of success, its tendency is

to interfere with and actually prevent the accomplishment of results. Just as satisfaction with our present position in life makes it practically impossible for us to climb higher, so the element of self-complacence puts a check upon all future endeavor. In a word, all the tendencies of the self-complacent spirit are directly opposed to those of the self-confident spirit. One is at one extreme; the other at another.

Self-complacence is nothing more than the manifestation of the spirit of self-satisfaction. The self-complacent man is thoroughly satisfied with himself. If the position he occupies is not just what he would like to fill, he blames other people for his failure to succeed—never himself. The self-complacent man is usually afflicted with a sort of mental strabismus which prevents him from getting a true view of the proportion of things. As the result, he almost invariably possesses a distorted idea of life—a false impression of the rela-

tionship that exists between himself and other individuals with whom he has business associations.

One of the most dangerous tendencies of self-complacency is that it is apt to engender the feeling of omniscience. Thus, for example, the man who has succeeded in making a fortune by running a dry goods store, or who has attained fame as a plumber, often develops the feeling that he is as good a judge upon other questions as he is in matters relating to his own trade. The man who is an expert chemist, or draughtsman, may be as ignorant of ordinary commercial affairs as the child at school; yet, because he is regarded as a " wonder " in his own line of business, it requires but a small injection of the element of self-complacence to make him feel that he is capable of running one of the big commercial houses, or industrial plants, far more successfully than it has yet been done.

As the natural result, the self-complacent individual is frequently led into dire misfortunes by the false ideas of his own astuteness. The fact

that he knows one thing thoroughly does not imply that he should know all things equally well. Self-reliance is the wise, healthful trust in ourselves that gives us the power to fight life's battles successfully. Self-complacence is the force of inspiration that makes the fool rush in where angels would fear to tread.

Pride, like egotism, may easily be carried to excess, but, like egotism, it, too, is necessary if we are to lift ourselves out of the commonplace ruts of life in which so many has-beens and never-have-beens are hopelessly foundered. It is pride that helps a man put a proper valuation upon himself, and, as experience has taught us, the individual who undervalues his own ability is pretty apt to be generously kicked and cuffed by his more successful, though less modest, fellows.

As we well know, the world is in the habit of taking a great many things for granted. It goes much by appearances, and, while we may deplore this fact, it is our duty to take advantage of it as

long as such conditions continue to exist. We may not go so far as to assert that it is the clothes that make the man, yet, however generous and charitable we may strive to be, we must admit, if we are honest, that carelessness, or slovenliness, in the matter of attire invariably leaves a most unfavorable impression.

In one respect, at least, it is right that this should be so. If a man does not value himself at a sufficiently high figure to be careful about the condition of his apparel, there is something radically wrong with him. We may not be able to purchase the most costly raiment offered in the shops, but we can at least be neat. A patched shoe loses more than half its ill effect when it is well polished. A frayed cuff, or a shiny coat sleeve, may be overlooked if the cuff is clean and the coat thoroughly brushed. It is pride that insists that the cuff shall be clean; it is pride that brushes our coat and shines our shoes for us.

The man who values himself highly never commits mean and degrading acts. He thinks too much of his own honor to be dishonorable to others. He takes too much pleasure in maintaining a good reputation to go out of his way to do the despicable little things that so many persons habitually perform. It is when he begins to value himself lightly—to undervalue himself, perhaps—that he commences to drink too much, or to commit other acts that make his acquaintances look down upon him. As in the case of egotism, pride that is carried to excess may become a decidedly disagreeable quality, and a serious handicap in the contest for success; yet, even this does not alter the fact that a certain amount of pride is absolutely necessary if we are to maintain a commanding place in the world.

To most men the business world offers, in the beginning, merely a humble position. Some few have wealth and place thrust upon them through the accident of birth, but, though they may step

into the thick of the fight well toward the top of the ladder, they do not always stay there. To secure genuine and lasting success, the best starting place is at the bottom. Then, the ability to ascend becomes largely a matter of individual effort. If the man is content with small things like a mere living, he can stay where he is and let the procession go by, but if he has a reasonable amount of pride and egotism, he is not likely to remain at the bottom very long. Few of us like to feel that others are enjoying the cream and caviare of life while we have nothing better than onion soup for our portion, especially when we, too, may have the best of everything—if we are willing to work in the right way.

CHAPTER VII.

The Law of Courage.

Take all the mistakes that we are likely to make in life; bunch them together, and multiply their combined force by three; the evil effect produced would still fall short of that which is exerted by a discouraged state of mind. Discouragement is another word for "letting go." To "let go" means to stop trying. When we become discouraged, therefore, we stop trying—that is all! But, could anything be worse?

Let us imagine that we are in control of a great electricity-producing machine; that the machine is running at full speed, and that we stand with a hand on the switchboard by which this stupendous motive force is to be sent in various directions. By throwing every switch open this power would be distributed evenly through the entire system of conductors. By closing a switch here and there

we should be able to stop the power from going to certain portions of the building. With every one of the switches closed, the power would be shut off completely. The wires would be there—the conductors—but the machinery at the other end would be silent, because the switches at the board remained closed.

Our bodies represent a sort of machine for the production of a kind of dynamic force, which, for the sake of the illustration, we may designate as electricity. From head to foot this body is wired with a complete system of conducting arteries and nerves, running to and from the brain, for, in this piece of human mechanism, it is the brain that performs the services of a switchboard. When we determine to carry out a specific action, the order, received at the switchboard, is carried out through the opening of the proper switch, the success or failure of the effort depending entirely upon the amount of energy sent upon the performance of this particular duty.

When we are filled with hope and courage, when we are eager to perform a specific act, and are quite certain that we can do it well, the right switch is thrown wide open and the force we require is sent pulsing through the conductors. Let the element of discouragement enter, however, and the effect is different. Instead of being confident as to the result, the intelligence at the switchboard hesitates. The command to turn on the switch comes in such a faltering, uncertain tone that there is a question about obeying it. At one moment the hand rises towards the switchboard. Then a thought intrudes. "Oh, what's the use!" it protests. "Nothing will come of it anyway!" So the hand falls again, and the switch remains closed.

In other words, the electricity is there, but it might just as well not be there for all the good it does. Instead of flashing along the wires, carrying the call to action to every section of this intricate system, the force fails to respond, and there

is inertia. In this life it is hope and courage that give the positive motive force to all our actions; it is fear and discouragement that stultify our best intentions.

Of course, the time sometimes comes to every one when, temporarily at least, he is compelled to admit defeat. Though our proposition may seem thoroughly practicable and our plans so well arranged that we know exactly what we want to do and how we should go to work to accomplish the desired results, the realization of the end we long to attain seems impossible. It is true that it may be our own fault, or it may be the fault of some other person. Whatever the difficulty, however—wherever the trouble may lie—the fact is apparent: temporary defeat stares us in the face.

Such setbacks are anything but agreeable to contemplate. It is humiliating to lose at any game that we play. Most of us discovered this fact years ago. Even as small boys, when the issue was nothing greater than a baseball game on the

corner lot, the desire to win was so strong within us that we scarcely dared to meet the inquiring faces of our friends when defeat had occurred as the result of our efforts.

At the same time, if we were made of the right kind of material, we learned a lesson in those days that we have never forgotten, and that has never ceased to exert an influence for courage in our lives. We learned that today's defeat is not necessarily an eternal disgrace. We learned that there was another day coming and that the losses and humiliations of today might be wiped out by the victory of tomorrow.

As long as a man can maintain this attitude towards the affairs of life there is little danger that he will meet with fatal disaster on the road to success. As long as he can preserve the sentiment of cheerfulness and self-confidence the troubles that overtake him will prove little more than temporary obstacles. It is only when the element of discour-

agement commences to intrude that the defeat threatens to become a permanent affair.

It is courage that enables us to win the battles of the business world—the courage that all strong men possess. It is discouragement that makes success impossible. If you are afraid of any particular thing, such a fear begins to minimize the effect of your effort the moment it takes possession of the mind. To begin an undertaking with fear of failure is a reasonable assurance that the failure will follow. The man who is always afraid of being cheated—who is forever looking for dishonesty in others—usually meets the very experience he has anticipated. It is almost as though such operations were in accord with a law of cause and effect—as though there was an actual law like gravitation at work in the matter, making like attract like in these things just as it does in many other phases of life.

There are men in the bread-line, or sleeping on the park benches, who are fitted to occupy places

of some responsibility in the world, and who owe their failure to the fact that they have given way to discouraging conditions. Once, in every probability, many of these men faced the world with courage and self-confidence. They believed in themselves. They believed in their ability to win the battles of life. When the chance came to them to make good—the opportunity for which they had been waiting so anxiously—they may have marched bravely to the attack. Unfortunately, however, something occurred that turned the tide of events against them. Through some fault of their own, or because of a combination of circumstances over which they were able to exercise no control, their first battle was lost.

Common sense would naturally suggest that such a defeat be treated as a temporary mishap, not as a permanent disaster, and when this attitude is assumed there is little danger to be feared. It is when the verdict is accepted as final that the dangerous element enters, and the discouragement

becomes fatal. The story of the career of the great American, George Washington, teaches us that no straits are so desperate as to afford an excuse for the exhibition of personal cowardice. Few men have been so sorely tested as he was during the winter of 1777-8, yet neither the ruin that stared him in the face nor the shadow of the gallows that seemed so certainly to await him, awoke the slightest taint of cowardice in his soul. It is such incidents in the lives of others—and the pages of history are filled with them—that emphasize the folly of giving up. They prove that luck is never so bad as to be hopeless and when we have mastered this truth—and not until then—are we fit to go out to do battle with the world.

The solution of the problem of success depends almost entirely upon the make-up of the individual whose future is in the balance. If a man has no particular talent for anything, if he has nothing more than ordinary courage, ordinary initiative, and ordinary persistence, he will never lift himself

above the rank of ordinary men. If he chooses a profession, he will play the part of an ordinary practitioner. In business his career will ever be a struggle to make ends meet. Fearing failure, he will attract failure; anticipating misfortunes, he will meet them more than half way.

There are people who are so lacking in courage that $15 a week is about as much as they dare to earn. They may not realize that they are laboring under such a handicap. They may even complain of the ill fortune that pursues them, keeping them down when they are so eager to rise. Let a new opportunity open the door to them, however, and, figuratively at least, they begin to tremble. Instantly the fear-element takes possession of them and they commence to wonder what will happen if they should once more fail to succeed.

A young man who faces life with this frame of mind might just as well take the first position that presents itself and then quietly proceed to grow old in it. Unless he can overcome this innate fear

of the future he will have no future worth boasting about.

Take the case of Belvedere Brooks, the general manager of the Western Union Telegraph Company, as an illustration. Suppose he had been made of this sort of material. He began at the very bottom, as a messenger boy in a country telegraph station. Being unwilling to remain a messenger boy any longer than was absolutely necessary, he mastered the art of sending messages. This was a natural thing for an ambitious boy to do, but suppose that Mr. Brooks had stopped there. Suppose he had said, " Why, I know good telegraph operators who are still working for $15 a week. I don't think such a future is worth fighting for. I guess I'd better quit telegraphy and take up plumbing as a means of livelihood."

If he had argued in this way, he might have become a good plumber but he would never have become the general manager of this great telegraph company. And, this argument, had he resorted

to it, might have seemed a logical one. There were, and still are, men of considerable ability who find it hard to make a living as telegraphers. If you were to become acquainted with them, however, you could probably put your finger on the source of their failure. In some cases it is bad habits; in others it is lack of initiative; in many instances, it is lack of courage, but invariably, the fault lies within the man himself. It is one of the absolutely inviolable laws of life that the man who is gauged at $15-a-week capacity is never able to rise far above it—not because he couldn't rise if he tried, but simply for the reason that he lacks the attributes that make it easy for him to try in the right way.

If the doctrines of the fatalists were true, or if Dame Chance alone presided over the destinies of men, we might assume that our own mental attitude could make little difference as to the net results of our actions. If things "just happened" and good and bad fortune were governed wholly

by such a vague statute as the law of averages, there might be some excuse for discouragement, but as things are now ordained, success and failure depend upon entirely different principles. The fortune that we now call " luck " is almost entirely a matter of hard and conscientious work, honest and thorough preparation for that work, and punctuality in turning it out.

While the man who is ignorant of mechanical methods might find it impossible to construct a practicable piece of machinery, or one who was ignorant of the laws of literary construction might fail in his effort to turn out a readable novel or a presentable play, persistent and conscientious work will open any field of activity to almost any man. Few are more ignorant than Elihu Burritt was in his youth. The Rev. Robert Collyer could scarcely write his name when a young man. Yet, when the desire for knowledge took possession of these men, their ignorance did not prove an insurmountable barrier to their ambition. It was a fal-

tering kind of progress at first, for even ambition sometimes finds it hard to fly, but, in the end, it invariably masters the art. Elihu Burritt became known as the "learned blacksmith." Robert Collyer still preaches in one of New York's great churches. Such stories of success snatched out of the lap of adversity make us realize how foolish it is to regard any kind of achievement as impossible, especially in view of the fact that even courage itself is a quality that can be cultivated.

To acquire the kind of courage that is so necessary to success, the first requirement is to learn to act deliberately. The very fact that we hurry indicates that we are afraid of something—afraid that we shall be too late, or that others will obtain more than their share. In order that we may hurry, we neglect things that we ought to do, or do things that we would not dream of doing if we had but taken time to think before we acted so hastily.

To overcome this " hurry habit " one must cultivate the habit of deliberation by learning to do one thing at a time. Thus, when you are reading, you must see that your mind is so firmly fixed upon your book that it is impossible for you to think of anything else. Don't read with part of your mind and think about the work you are to do tomorrow with the other part of your mind. Put your whole mind upon the act in which you are engaged and banish every other thought. If the mind is permitted to acquire the habit of " wool gathering " —wandering away into all sorts of remote pastures—it is absurd to expect that it will be with us at the moment when we most need it, and, as one cannot be courageous without presence of mind, the wisdom of cultivating this mental quality is obvious.

To illustrate the importance of this mental attitude we might recall the story that Miss Churchill tells of the Revolutionary officer who saved him-

self from arrest and possible execution as a spy by courage and presence of mind. Riding through the country he suddenly found himself confronted by a regiment of British soldiers. Approaching them at good speed, he demanded, in tones of authority: "What troops are these?" "The Royal Scots," was the reply. "Royal Scots remain as you are!" he commanded, and the soldiers unsuspiciously sat there while he turned and rode toward the American lines.

This incident not only indicates the value of perfect co-operation between courage and presence of mind, but it also shows that one may act deliberately without acting slowly. Indeed, such deliberation as one would acquire by these methods of training would be certain to lead to more rapidity in both thought and action, for deliberation has none of the elements of uncertainty about it. It is the process by which the mind, through perfect concentration, most speedily arrives at the solution of its problems.

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And, don't forget that the attitude maintained by the physical body also has a positive effect for good or evil upon the mind. Years before Professor William James first published the result of his experiments, Maudsley and Halleck advanced very much the same theory, stating that the specific muscular action that accompanies an emotion is not only an expression of the thought but a vital part of it. This is simply another way of saying that we have the power within us to cultivate any mental attribute that we may select—that we can make ourselves happy or unhappy, courageous or cowardly just as we may elect. It is an interesting idea, and if you are one of those doubting Thomases who can never see "anything in it," follow the advice of Dr. Woods Hutchinson, a reputable member of the regular medical profession, and test this theory yourself.

"To what extent muscular contraction conditions emotions," he says, "may be tested easily by a quaint and simple little experiment upon a group

of the smallest voluntary muscles of the body—those that move the eyeballs. Choose some time when you are sitting quietly in your room, free from all disturbing influences. Then stand up and, assuming an easy position, cast your eyes upward, and keep them in that pose for thirty seconds. Instantly and involuntarily you will be conscious of a tendency toward reverential, devotional, contemplative ideas and thoughts. Then turn the eyes sideways, glancing towards the right or the left, through half-closed lids. Within thirty seconds images of suspicion, of uneasiness, or of dislike will rise unbidden to the mind. Turn your eyes to one side and slightly downward and suggestions of jealousy or coquetry will be apt to spring unbidden to the thoughts. Direct your gaze towards the floor and you will likely go off into a fit of reverie or abstraction."

If it is true that the physical position is to so great a degree reflected in the mind, we should not neglect to make our attitude toward life con-

tribute to the success to which we have set our aspirations. If the assumption of courage is to help us win our battle against cowardice, that is the attitude which we should assume, so that—with head erect, shoulders back, and a firm, decisive gait—we may the more surely push on to victory.

CHAPTER VIII.

The Law of Economy.

It is not an easy thing to practice economy in these days, for there probably never was a time when there were more, or greater, enticements designed expressly to separate a man from his money. Undoubtedly there have always been extravagant people—some of the world's worst spendthrifts lived and rioted many centuries ago—but the idea which we now express by the term "extravagance" could have had no general application up to a very recent period. When money was so difficult to secure that the ordinary individual felt the need of looking twice at a penny before spending it, the lessons of economy were more easily learned and more widely heeded. Since money commenced to be more plentiful, however, ways innumerable have been devised for helping the

man with a salary, or the wage earner, to get rid of his surplus cash.

If conditions have changed in this respect, if the markets are filled with a new and more costly class of goods to tempt us to wastefulness, the conditions of life are still as hard as ever they were, and obedience to the law of economy is just as necessary. There may be times in life when it is difficult to believe that this is true. In the midst of the affluence that success so often brings there is little to make us remember that this prosperity may not improbably wane. There is an inviolable law of nature that stipulates that there shall be no flood tide that is not followed by an ebb. Nature has her time of harvest and there is a time when nothing can be gathered. There is a day of sunshine and a day of rain.

Every student of financial history knows that the same phenomena occur in the life of nations, and, with our own experiences, of too recent date to be easily forgotten, we should realize how little

a thing it takes to turn the financial tide. During the last panic—those dark, dreary days of depression when great institutions took refuge in bankruptcy, and men of millions were impoverished—we should have learned the lesson that preparation for the winter of adversity is one of the first duties of man.

So far as the rainy days are concerned, they come to individuals just as they come to nations, and usually, in both cases, they are the result of very slight causes. A slip on the ice—a draught of cold air—a tiny germ taken into the system at the wrong moment—or any one of a hundred mishaps may prove sufficient to put the quietus upon the earning capacity of the most stalwart individual.

It is not only because of the almost inevitable appearance of rainy days that economy is one of the most important factors in the attainment of success, for, while a bank balance is advantageous in helping to keep the wolf from the door, it is

just as useful in enabling us to meet and take advantage of the opportunities that may prove to be the open door to greater attainments. The literature of biography is filled with the stories of men who have started with a shoe-string and have afterward achieved success, but, if you were to read these narratives closely, you would see that the "success" did not come until after they had passed through a period of carefully fostered economy. It may be possible to accomplish great results in the commercial world with a very small amount of money, yet every day men fail in business, or lose great opportunities, simply for lack of the small capital that they might have had if they had but exercised even ordinary foresight in guarding against wastefulness.

While most men will admit the value of economy, not all by any means understand the full significance of the term. To the majority the word is merely a synonym for the savings we make in our domestic and business affairs—the pennies

that we lay by with the hope that they may live up to the promise of the ancient maxim and subsequently develop into dollars.

Of course, this is an important phase of economy, but it is only one of its phases. To apply the term properly, it must exert a more intimate effect upon our lives—it must play a more vital part in our affairs. If all the savings we make are represented by pennies, or even by dollars, our part has been only half played. It is wise to practice financial economies, but it is not wise to stop there. Besides saving our money there are many possessions in which we should economize—our health, our physical strength, and, among other things, our mental and nervous energy.

Many individuals who pride themselves upon their ability to be economical are actually spendthrifts when it comes to the matter of mental and physical strength. They regard their ability to work hard and persistently as a virtue, and they

continue to work as though such accomplishments represented the most noble achievement to which it were possible for man to attain. They do not realize that even a virtue may be carried to excess—that economy may develop into miserliness, and that industry assumes the odor of criminality when it is forced to such extremes that the health is impaired.

Industry is commendable, but there is such a thing as working too hard, and the most industrious men too frequently become spendthrifts of energy. They do not ask the question: "Can I afford to do this? Can I afford to take this task home and extend my working hours far into the night? Can I afford to forego the pleasure and relaxation that a visit to the theatre would give me? Can I afford to relinquish my chance for a vacation? Can I afford to do two men's work, even at an increase in salary?"

We are very apt to debate these questions exclusively from the financial point of view, when,

as a matter of fact, the monetary argument should not always have the greatest weight. There is no profit in doing two men's work, even at two men's pay, if all the money earned is to be expended in paying for the services of doctors and nurses. There is no profit in working day and night to save clerk hire, only to end your days as a chronic invalid, or in a sanitarium. Death is a big price to pay for the privilege of working overtime.

It may reduce your profits considerably to employ the one or two additional helpers that you need, but have you ever stopped to consider how much more time you would have for the development of your business if you were relieved of the mass of details that are now making you a nervous wreck? It may cost you a good many dollars, that vacation trip that you have planned, but—never fear!—the dollars will be well spent. You will return fit for work—in good condition to recover far more than the amount you can possibly

spend. If, instead of taking this trip, you try to spend the vacation in your own home, the result will not be the same. It isn't merely the fact that a man is absent from his desk that counts. It is the change of scene, the different atmosphere, the opportunity to see new faces, the ability to enlarge his view of things.

Undoubtedly recreations, like every other virtue, can be overdone, but that is not the sort of recreation about which we are talking. The main point to be remembered is that all work and no play will be certain to make us dull, and that, as success is largely dependent upon quickness of thought and facility of comprehension, lack of recreation is not unlikely to pave the way for failure, even if, as frequently happens, it does not make us ill, or dig a grave for us.

Waste of energy is quite as serious a handicap in the struggle for success as waste of money, and if there were but some way by which we might ascertain the amount of energy that is wasted by

each one of us every day of our lives we would unquestionably find the true explanation for our failures. Indeed, if it were a problem that could be set down numerically, we should probably find that the energy expended unnecessarily would be quite equal to the amount required to accomplish every task that we are ordinarily called upon to perform. In other words, in doing the things that we have to do we use up fully twice the amount of vital force that we are actually required to expend.

There are many men who do not know what it is to feel free from the cares of business. Instead of leaving their commercial problems at the office, they take them home, where they allow them to spoil their appetite for dinner and rob sleep of its joys, either through forced wakefulness or dreams in which the business troubles of the day work themselves into a still more intricate tangle. As the result, they rise in the morning still weary with the cares that should have been forgotten many hours before.

All this is a woeful waste of energy, for in the time that we spend thinking about these tasks, and, perhaps, dreading to undertake them, we waste fully as much of this vital force as would be required for the actual performance of the duty. To use a homely illustration, the man who lies in bed in the morning dreading to get up, gets up, not once but several times. In thinking about rising, and in dreading to make the effort, he dissipates more force than would enable him to take the step he so dislikes to contemplate.

The man who chases the street car, and who, perhaps, stands on the corner and says unkind things about the company because he has failed to catch it, wastes infinitely more energy than he would require to walk to the proper place at his ordinary gait and quietly wait for the next car. The very act of losing the temper is one of the most wasteful expenditures of energy that it is possible to conceive. In fact, to conserve the energy which is so necessary to the successful accomplishment of

any task, or the attainment of any purpose, the mind must be kept in as calm a state as possible. The man who rushes about as if the safety of the universe depended upon his individual effort—who gets excited and flurried if everyone does not heed his beck and call—does not begin to accomplish the results that are attained by the individual who calmly, quietly and intelligently works on to the logical conclusion of his labors. The former may gain the reputation of being more energetic than the latter, but, when it comes to the question of relative results—and, of course, it is results that count in the commercial world—it will be found that it is the steady, unostentatious workman who has done the greatest things.

Another method by which many expend their vital energy uselessly is by trying to do two or three different things at once, or by thinking about one thing when trying to perform another. It is surprising how many persons are unable to do one thing, and only that one thing at a time. By force

of habit we have accustomed ourselves to think about one subject when attending to another—working at one problem while planning how we shall undertake the next—just as we read a book or newspaper while our mind is wandering in an entirely different direction. When reading in this manner, we see the words but they convey little meaning to our inattentive mind.

This does not imply that we should never spend time making preparations for the work that must be done in the future. If thought is properly concentrated upon these subjects, the effect is the same as that of actual work. It is the wandering mind, and the mind that anticipates troubles unnecessarily, which wastes the forces that we can so ill afford to lose.

All worry is this kind of wasted effort, taking our mental strength from more useful things and devoting it to something from which we cannot possibly derive the slightest benefit. What would you think of a man who continued to work, day

after day, when he knew that the effort he was making would never and could never be rewarded? Work, to meet its highest possibilities, must have some sort of a pay envelope in sight. It may not mean definite remuneration in so many dollars and cents, but it must tend toward a reward of some kind. It must bring advantages to the individual who is doing the work, or to those for whom the work is being done. We may work for our own intellectual advancement without hope of financial reward; we may work for the benefit of humanity, but there must be a return somewhere —otherwise the work is wasted effort.

Instead of doing ourselves any good by worrying, such a mental condition invariably operates against us. Instead of benefiting others, it tends directly to incapacitate us for being of any service to our fellow men. Instead of sharpening our wits and suggesting safe avenues of escape from our dilemmas, it awakens the element of fear in our character and thoroughly unfits us to meet the everyday problems of life.

Nothing kills more surely than worry, and fretfulness is so closely allied to it that its effect is practically the same. Fretfulness shatters the nerves, dissipating the force upon which we must place our dependence in the emergencies of life, so causing us to expend the greater part of our most valuable energies in bothering about things that not only can't be helped, but that, in reality, are scarcely worth a serious thought.

Everything that ever has been done well has been done calmly. Many things that have been done badly owe their failure to the haste, or lack of calmness, with which they have been performed.

The peace of mind which helps us to win so many battles is a habit that may be formed without much difficulty by those who are willing to cultivate the tendency to forget rather than to fret about the trivial mishaps that are so often encountered in life. The trouble with many people is that, while strong in meeting great emergencies,

they lose control over themselves as soon as one or two little things go wrong. It is as if a man should climb a great mountain safely only to fall and break his neck by stubbing his toe upon a carpet tack.

These are some of the phases of economy—the economy that those who would succeed must practice—for it is only by conserving all our resources that we can hope to rise above the limits of mediocrity in any field of human endeavor.

CHAPTER IX.

The Law of Temperance.

To those who have attained years of maturity the maintenance of the physical equilibrium may seem like a very commonplace thing, but, if we stop to think about it, it is something of a mystery to us—even now. It was by practice that we learned to stand erect. It was by practice that we learned to walk, just as it is by practice that we have discovered the best way of performing many other feats that are required of us. Yet, with all this practice, what a little thing it takes to make us lose our balance! A push, though ever so gentle, may upset us—the smallest sort of an interruption to our ordinary method of locomotion may bring us to the ground—any persistent divergence from the path of normal living may accomplish our downfall.

These facts not only show us the necessity of maintaining the equilibrium but they furnish a text from which an excellent sermon on temperance might be preached, for the term "temperance," in its truest sense, means a perfect balance between all parts of the human machine—the closest adjustment and most thorough co-operation between the faculties of the body and those of the mind.

Undoubtedly there are plenty of persons who never think of the word "temperance" in this sense. To many it is a term that applies only to the drinking of alcoholic liquors, and when they refrain from the use of beer, or the stronger beverages, they assume the right to call themselves temperate people. In many instances nothing could be further from the truth.

Temperance and intemperance are not qualities that apply to one habit alone. To be truly temperate it is necessary that no practice shall be carried to excess. That too much tobacco is in-

jurious to the physical health is scarcely a debatable question, yet it is just as true that too much of anything else will be quite as likely to work an injury in one direction or another. To maintain the condition of good health, one cannot be intemperate in anything. It is the individual who strikes pretty close to the average in everything who is the healthy and successful as well as the most temperate man.

Success is so difficult of attainment—competition in the race we are running is so great—that no one can afford to put on the additional weight that a bad habit necessitates. Looked at from a purely selfish point of view, and without regard to the ethical aspects of the question, no one has so certain a prospect of "walking away from the field" that he can take the chance of failure that such a handicap requires. Undoubtedly, over-indulgence in alcoholic stimulants is one of the worst of these bad habits, for it is a well-established fact that no man can attend properly to his business in-

terests and at the same time drink much liquor. Even the man who confines his drinking to those hours of the day when he is popularly supposed to be at leisure soon finds that the habit interferes with his capacity as a producer, for business and dissipation mix no better than oil and water. To attain a success that will be to any marked degree permanent it is necessary that there should be a healthy mind as well as a strong body, and anything that has a tendency to weaken the mental or physical condition is a serious violation of the law of temperance.

To train the mind properly, and to keep it in good trim to perform all the duties that may devolve upon it, one must go to work very much as the athlete does when called upon to train his body for an important contest.

If you have ever watched the professional athlete at work you must have noticed how careful he is to maintain the evenness of his life, especially during the training period. He knows that if he

drinks, smokes, or eats to excess his muscles will refuse to do his bidding. He realizes that if he deprives himself of the amount of sleep that his body demands his nerves will no longer be subject to his will. If he lies about all day, taking no exercise, his muscles will grow soft and flabby. Neither must he overtrain, lest he strain them. Instead of doing any one thing to excess, therefore, he does all things in moderation, and his wonderful exhibitions of strength and skill are the result of this practical demonstration of the science of living.

While we may not be athletes, and may have no occasion to spend so much time in studying the niceties of physical training, this phase of athletic work emphasizes one lesson that it will be profitable for all of us to remember. Thus, from this example, we learn that to keep the body active and supple and to maintain the proper ratio of mental and physical strength, one must be temperate in all things. To keep the mind alert—the

mental man in a fit condition to grapple instantly with any problem that may present itself—one may do all things moderately, but one must do nothing to excess. The only way in which we can hope to be able to take advantage of the opportunities that are constantly occurring, and which mean so much in life, is to be ready to meet each emergency. The only course of training that will put a man in this condition is a sane and even mode of living.

Of course it is sometimes difficult to draw the line between excess and moderation, or to say where an act ceases to be a virtue and becomes a vice. This is particularly true in the case of the privations to which we subject ourselves in our struggle for success, for while in one respect they may appear ennobling, from another viewpoint they may actually assume the aspect of criminality.

We read the story of Abraham Lincoln's boyhood, and we picture him—a lanky youth in rough homespun—stretched out upon the floor

before the fire, straining his eyes that he may see to read by the fitful light from the backlog and the embers, for it was thus that he secured his education while others slept. We read, too, in the lives of many great men, that the success for which we admire them was due to the fact that they willingly deprived themselves of comforts—even of necessities—in the days before the world became acquainted with them. All this seems very commendable when we view it in the light of their later achievements, and we are not unlikely to forget that there may be another side to the picture.

Take, as an example, the case of Henry Harland, whose life was snuffed out a few years ago in payment of a debt which he owed outraged nature. When a young man, and struggling for recognition, he worked all day at a desk in one of the municipal offices, depriving himself of all but four hours' sleep that he might spend the night perfecting the almost inimitable studies of

Ghetto life that he printed under the pseudonym of "Sidney Luska."

To some degree Henry Harland won the fame that he desired. At least, he succeeded in writing several novels that numbered among the "best sellers" and so made his name known wherever English fiction is read. Before he fairly had time to enjoy this success, however, and while he was still scarcely more than a youth, death came suddenly. The physicians agreed that it was due solely to the fact that he had undermined his constitution by loss of sleep.

In the ordinary sense of the word, Henry Harland was a temperate man. He neither drank nor smoked to excess, yet his intemperance, while pursued in a different direction, weakened his body to the point of dissolution. He paid for his success with his life and it is an exorbitant price to pay—even for success! If he had slept a little longer he would have lived longer. He might have been a little older when fame finally smiled upon him;

the big checks from the publishers might have been delayed for a year or two, but the man would have lived to enjoy them. The brain, unwearied, would have produced still greater works, and the success which came at last might have been that undying fame that is so different from the little brief applause for which so many men and women seem willing to lay down their lives.

Next to excessive indulgence in strong drink there is no form of intemperance that is likely to prove so injurious as the habit of curtailing the hours of sleep. It is true that the still hours of the night, when the telephone is silent and there is no danger of interruption from any source, are more conducive to fruitful labors than those of the day, but even this circumstance will not atone for the fact that the working period is extended to such a degree as to shorten the recuperative period beyond the sane limit.

As to just what that limit is, even scientists are not agreed, but it is pretty generally admitted that

those who sleep eight hours in each twenty-four live longer and maintain their health more evenly than those who sleep six hours. Seven hours may do, if the emergency is pressing, but six hours is too short a period for sleep, and those who restrict themselves to that amount of time in bed, or less, are accumulating mental and physical conditions that are certain to result in serious disaster before many years have passed.

We usually think of food as the thing that is most necessary for the proper continuance of life, when it is really one of the minor considerations. Thus, we could go without food for a much longer time than without sleep. Cases are known of men who have fasted from forty to sixty days, but they could not have gone without sleep for one-tenth part of that period.

The individual who begrudges the time that he spends in rest and recreation is as guilty of the crime of suicide as the man who deliberately takes his own life. In fact he attains the same end—

more slowly, perhaps, but with just as much certainty—and his success in accumulating money or winning distinction does not absolve him for the offense that he has committed against the laws of Nature.

The matter of exercise is another phase of intemperance into which the busy man is not unlikely to drift. Working in the shop or office, and compelled to spend the greater part of the day indoors, he continues to live, year in and year out, with about one-half the amount of fresh air that his lungs actually demand. Indeed, he becomes so accustomed to this sort of living that he does not realize that he is depriving himself of one of the factors which not only tend toward better health and longer life but which also, in creating greater energy, materially increase his chances of success.

It is not so much because the muscles need exercising that the physicians advise outdoor recreations. There are many ways in which the muscular exercise might be obtained with a few minutes'

work in the house, but this does not answer the purpose at all. It is for the reason that they afford greater opportunities for fresh air that walking and golf are advocated. The physician knows that the human lungs need much fresh air and he endeavors to make his patients walk around enough to meet this bodily requirement. We deem a man most foolish when he sacrifices his opportunities to succeed for the questionable pleasures that he derives from the drink or drug habit, but it is an open question if the man who gives way to such a weakness is more to be blamed than he who limits his capacity for attainment simply because he will not take from business duties the time required for the proper observance of the imperative laws of health.

There is still another statute that must be remembered in this connection, and this is the law which stipulates that every human being must have a certain amount of agreeable recreation in order to maintain the equilibrium between mind and body. It may be true that the matter of recreation

does not always assume the same aspect of vital importance that such factors as food, drink, sleep and fresh air represent, yet it is not easy to say to what degree the pleasures of life may safely be neglected by those who aspire to achieve life's highest possibilities. There can be no question but that the mind which devotes itself exclusively to one line of effort soon becomes a thoroughly one-sided mind, a mind thinking along such narrow channels that it can conceive of nothing—can see and grasp no opportunities—outside of its own restricted environment. All philosophers in studying the human mind, have appreciated the value of the place that play maintains in the great scheme of life. The venerable Walt Whitman, in one of his latest utterances, summing up the wide experiences of a lifetime, said: "It is a study—a profound study—the play in life as much as the work in life—and it is all right, too. . . . . Sometimes you don't pay too much for play if you pay your last cent for it."

To find a comprehensive definition for the word "temperance," it must also be made to apply to our thoughts and emotions—to the operations that may be entirely mental as well as to those that more generally affect the physical health—for it is only through obedience to the laws of temperance that man can establish his reign over the kingdom of self. The gift of individuality is, perhaps, the greatest blessing of mankind, but to retain the sovereignty that has been bestowed upon him he must retain his control over his kingdom in thought and word as well as in deed. By giving way to the passions he steps down from the throne and permits his emotions to take his place. From a king he descends to the rank of the slave—a slave to the passions that he himself has fostered.

Our study of the brain has taught us that habits grow by repetition—that those which might easily be checked, were they taken in time, may become so firmly fixed as to be almost unerasable if permitted to continue unsuppressed. Of these the

loss of self-control, as witnessed in exhibitions of temper, is liable to exercise the most vital effect upon the affairs of the business life, and more than one failure to succeed might be traced to the fact that passion was permitted to take the place that reason should have occupied.

In brief, true temperance is but a synonym for perfect self-control, and while the control of self alone may not be the great secret of success, it makes the way to the attainment of our highest ideals so smooth that there is nothing to check our progress. "When God created man in His own image," as Jordan has said, "His first gift to him was dominion, and the greatest dominion is over—self."

CHAPTER X.

The Law of Compensation.

"If at first you don't succeed"——

You know the rest, for we used to write the words over and over again in the copy-books at school.

"If at first you don't succeed, try, try again."

I fear that many of us wrote the phrase much as a parrot talks. We may have exercised great care in shaping the letters. We may never have forgotten to dot the "i's" and cross the "t's," but, when the lesson was ended, we couldn't have comprehended what the words actually meant. Otherwise we should not become so discouraged when our efforts seem to meet with failure.

Among all the maxims that were taught at school, not one embodied a more vital truth than this short sentence. Success is a matter of law, not of chance, and were it possible for us to know just

how to apply the laws properly at the right time, the possibility of failure might be practically eliminated. Unfortunately, our mastery over life is not so complete that we can always anticipate and frustrate the conditions that sometimes combine to wreck our best laid plans. Even those who have studied the art of merging psychology with business occasionally fail deplorably, but usually the fault is one that they can detect, though too late, perhaps, to make the avoidance of disaster possible.

It is only the very young, or the very inexperienced individual who can truthfully assert that he has always "made good." Take the big men in the business world—you will find in their lives no record of unbroken successes. It may be true that they deserve to be rated as "successful" men because they have succeeded in performing what we term great deeds. Could we look into their inner lives, however, we should soon see that the things they touched did not always turn into gold. We

know them because of their successful achievements. We know nothing about the projects that they have undertaken and finally abandoned, at the cost of much time and money. Such men don't employ press agents to publish their failures that the world may read of them.

The fact that a man may have failed—not once only, but several times—does not necessarily mean that his case is hopeless. It is not the failure itself that damns—it is the effect that the failure exerts upon us. History is filled with incidents of men who have made the sorriest sorts of failures, but who have redeemed themselves afterwards because they have followed the simple method laid down by the copy-book maxim. Indeed, it is the only way by which failure may be turned into success. If at first you don't succeed—no matter what kind of a job it is you hold, or what sort of an enterprise you have undertaken—try again, and keep on trying. Such efforts are always rewarded.

There is a law of compensation in life—a law that stipulates that you are to get what you deserve, no matter on which side of the ledger the balance stands. For every right action you are blessed; for every wrong action you are penalized. The reward may seem slow in coming, but—never fear!—it will come, and, when it comes, the reward or the punishment will be just as real as the original act was real. The Biblical promise that "to him that hath shall be given, and whosoever hath not, from him shall be taken even that which he seemeth to have," holds true today, and the sooner we recognize the nature of the principles that govern success the more readily attainable it will become.

As I have already said, there are those who have taken occasion to complain at what they term the "unjust discrimination" indicated in this passage, but this is because they do not understand it. If it meant that it is the Divine purpose that the rich man shall ever grow richer, while the poor

man is to have no chance to become anything but poorer, however strenuously he may struggle to better his condition, it might be possible to question the fairness of such an arrangement. Fortunately, however, as we have learned by experience, personal effort is never utterly useless, nor does this statement assert that it can be. To the contrary, it propounds a demonstrable scientific principle that is so important as to be well worth further consideration.

There can be no doubt that there exists an attraction between affinities, or, as we now sometimes say, that " like attracts like," and this fact, which is true of material objects, becomes just as true when applied to human beings and their actions. It is the man who is able to assert his authority that obtains the opportunities to command. It is the man entirely capable of directing the efforts of others who holds the executive places most successfully. If a man has a little ability in these directions, his power is necessarily restricted, but the

longer he exercises such abilities wisely the greater become his opportunities to use them. It is the same with the person who has money. The possession of a little money enables a man to command more, by opening up the way to opportunities of which he could have taken no advantage had it not been for the cash in his possession. So, too, in the case of the man who is skilled in one of the trades, the arts, or the professions. His knowledge gives him the power to seize opportunities that would be beyond the reach of those more ignorant than he.

In a word, the passage teaches the important truth that the only way by which any man can become a power in the world is to be capable of having and holding the things to which he aspires. It means that the money, the authority, or the ability that we desire to possess will be given to us in accordance with our capacity to use it, and that if we prove incapable of " making good " in small opportunities, the little chances that are given us

in order to test our strength will themselves be taken away.

And, isn't this exactly what occurs in everyday life? How easy it is to recall instances in which men who appeared to have good opportunities have been deprived of their authority because they were incapable of exercising it. They have had their positions of trust taken from them because they lacked the intelligence, the character or the skill to command, and the same is true in every field of activity. Each person is permitted to climb as long as he exhibits the necessary strength. As he ascends, new and greater opportunities are given to him, and it is only when he fails to take advantage of them that his chances cease. In plain English, the passage might be rendered "to him that hath the capacity to 'make good' shall be given the opportunity to succeed, and whosoever hath no capacity, from him shall be taken even the opportunities which he seemeth to have."

Another law that is so intimately interwoven with the law of compensation that it is practically but another phase of the same statute is what may be termed " the Law of Reciprocity."

In every plane of creation, from the lowest type of plant life to the highest type of animal life, everything is created for a purpose, and that purpose is as much one of giving as it is of receiving. The plant that absorbs its nutriment from the earth and air gives it forth again in the form of oxygen. If it fails to do this—if it should endeavor to retain what it had absorbed, failing to give as well as get—it would pay the penalty of violating this law of natural reciprocity with its life. It is a physical impossibility for a plant to be selfish and healthy at the same time.

Selfishness is as destructive to man—though to a different degree—as it is to the plant. To be healthfully successful, we must also give as well as get. If we were to devote all our energies to the work of accumulation and no effort to the work of

distribution, we should soon find ourselves utterly out of harmony with life.

Imagine, if you can, a great reservoir, a thousand times as big in all its dimensions as the largest reservoir you have ever seen, or of which you have ever read. As originally constructed, this reservoir was undoubtedly provided with outlets as well as inlets—pipes through which the water could be carried out of the reservoir almost as easily as it could run in.

But suppose you were to stop up the outlets! What would happen? Almost before you knew it the reservoir would overflow. It would probably destroy itself and inundate the surrounding country.

Within each of us there is a reservoir in which we store our energies that we may use them as we require them. Let this reservoir work naturally and healthfully and our resources are turned into the proper channels where they operate—first for the general good, and afterwards, in accordance

with nature's beneficient provision for reaction, for our own benefit and growth. To be successful, this law of reciprocity must be observed. It is just as impossible for a man to keep on taking in without giving out as it is for the plant to absorb without exhaling.

It is here that many individuals make their gravest mistake, and so turn what might have been a great success into ignominious failure. Because things seem to have started their way they endeavor—perhaps thoughtlessly, perhaps with deliberate selfishness—to corner the product of their industry, keeping everything and giving nothing in return. Having the first pleasant taste of prosperity still fresh in their memory they dread to let any of it escape them.

The ancient wise men who prepared the "Kabbalah," that wonderful book of mysteries that has had so marked an influence in shaping the history of the Jewish race, recognized this, and did not fail to emphasize the truth that prosperity is a con-

dition that is much harder to bear than adversity. When success is no more than a promise, we devote our best efforts to its attainment. When our greatest ambitions remain unsatisfied we do our best work. Beneath the spur of necessity our most heroic deeds are accomplished. When the preliminary heights are scaled, and the first rewards of victory have been tasted, the mettle of the soul is tested.

There is a danger in the dawn of prosperity that adversity never presents. There is the temptation to stop pulling—the temptation to rest on the oars, and make the most of the few advantages that have been gained. Then there is also the temptation to become too avaricious—to want all that we can obtain and to begrudge giving the little that the law of reciprocity demands of us. As success is a matter of adjustment, failure will soon follow if these sins against the law are not quickly pruned away.

It is no uncommon thing to hear persons assert that the opportunities for success today are not so great as they were some twenty-five or thirty years ago. Undoubtedly more people are doing things today than there were in the days when our fathers were young, but there are more persons to make use of the products of their industry, and the numbers are constantly increasing. Moreover, there is no field of endeavor in which great advancements have not been made during the last quarter of a century. As the result, new fields have been opened to cultivation, and new standards of efficiency have been established.

At the same time, a comparison of the opportunities of the present day with those of the last two or three decades shows that they are of an entirely different character. During the past few years the demands of the new business conditions have compelled men to become more efficient and the efforts at specializing that have resulted, have, more than any one factor, tended to make success the just reward for ability.

Study the work of any successful man and you will find him a specialist in his particular line. He may not have as wide an experience of general knowledge as the man whom he succeeded, but when it comes to the work that he is called upon to perform, he can do it better than it ever has been done before.

The simple fact is that we have reached the obvious conclusion that life is too short to enable anybody to cover the entire field of human knowledge, so we have opened the industries to the specializers, in this way developing a class of experts that is superior to any workman that the world has previously known.

To be a conspicuously successful man in this age it is necessary to be something more than capable and industrious. Of course, if a man wants to limit his capacity to these qualities—if he knows his work reasonably well and is not afraid of hard work—he still stands a fair prospect of obtaining and keeping a moderately good position, but he

can never climb much higher until he has entered the rank of the specialists.

It is for this reason that it sometimes seems as if there might be a lack of opportunities, when it is merely a case in which the character of the opportunity has changed. There are still plenty of big jobs waiting for the right man to appear and claim them—more, in fact, than there have been at any time since the dawn of civilization—but those who presume to accept these places in the business world must be men of real ability and originality, men who have so concentrated both thought and effort upon one particular line of work that they may justly be termed " specialists."

So far from finding a cause for discouragement in the present-day conditions, therefore, there is no reason why our ambitions should reach beyond the bounds of the attainable, provided we are willing to obey the laws that make for success. There never was a time when success could be plucked

like an apple from a tree, for things that are worth having have always cost their possessor an effort, and always will.

It is one thing to dream about the things we want to do. It is another thing to do them. Day-dreams do not amount to very much until they have outgrown the dream stage. Like aspirations, they simply point the way to achievements that are within the realm of possibility. To realize the possibility, we must stop dreaming and go to work.

Nothing that we aspire to accomplish is an impossibility unless we make it so. We have been given the tools with which to work, but it has been left to us to sharpen them. If through our own negligence we let them remain dull as they were before ambition suggested the great ideas now surging through our brain, it is our own fault if the plans we have formulated never become anything more tangible than mental pictures. If we possess the power to realize our ambitions, we are doubly to blame if our projects come to nothing.

If we lack this power, we still have the means of cultivating it within our reach. Success is a straight problem in sowing and reaping. Luck plays no part in it. Everything depends upon how you work!

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